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AMERICAN Missionary Register.

AUGUST, 1820.

Reports of Societies.

FOURTH REPORT OF THE AMERICAN BIBLE SOCIETY.

DELIVERED MAY 11, 1820.

Secretary for Foreign Correspondence, Rev. Dr. Milnor—Secretary for Domestic Correspondence, Rev. Selah S. Woodhull—Treasurer, Wm. W. Woolsey, Esq.

OF this long and able Report, our limits will permit us to present only a compendious outline. In its introduction, it expresses the gratitude of the Managers "TO ALMIGHTY GOD, for his gracious blessing on their labours," during the past year; and recognises the fact, that, "through Divine goodness," an extensive field for exertion has been opened, and that means, in no inconsiderable degree proportioned to occurring exigencies, have been supplied. It then adverts to the difficulties which the Society, in the outset of its operations, had to encounter, and the harmonious and happy manner in which they were surmounted; and closes the introductory remarks as follows:—"It affords the Managers unspeakable gratification, and will unite the hearts of their fellow-members, of the Society in fervent thanksgiving to God, that, at the termination of their fourth year's labours, they have occasion for no unpleasant retrospect; that Christian love and fellowship have grown with mutual intercourse, and that conciliation and harmony have uniformly governed their measures. They have found an ample requital of all their exertions in those feelings of affection and attachment which the principle of our association, and its simple, but magnificent design, are so well calculated to foster and increase."

Bibles printed.

There have been printed, at the Depository of the American Bible Society, during the past year,

Bibles, - - 47,000

Testaments, - - 16,250

In the first three years,

Bibles 76,820

Testaments, 24,000

100,820

To these are to be added the following:

Bibles printed from the stereotype plates at Lexington—Bibles, procured as stated in the Third Report, viz. Gaelic, Ger-

man, Welch, and French—Gospel of St. John, in Mohawk; and Epistles of St. John, in Delaware, also mentioned in the same Report,

6,450

Spanish Testaments, presented by the British and Foreign Bible Society, as hereinafter mentioned, 500—German Bibles, presented by the same Society, 500—French Bibles, presented by the New-York Bible Society, 200—Dutch Bibles, presented by the Nova Scotia Bible Society, 23; and Dutch Testaments, presented by the same, 9.

1,232

August, 1820.

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Making a total of ONE HUNDRED AND SEVENTY-ONE THOUSAND SEVEN HUNDRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the American Bible Society, or on common type, or obtained for circulation since the commencement of its operations.

Several other editions of Bibles and Testaments have been put to press, among which is an edition of two thousand French Bibles, from the stereotype plates belonging to the Society.

Bibles issued from the Depository.

There have been issued from the Depository, from the 30th April, 1819, to the same period in the present year,

Bibles,	-	-	26,800
Testaments,	-	-	14,392
Epistles of St. John, in Delaware,	-	-	259
Gospel of St. John, in Mohawk,	-	-	62
			41,513

In the three preceding years, there were issued,

Bibles and Testaments, 55,122

Epistles of St. John, in

Delaware, - 467—55,589

Making a total of NINETY-SEVEN THOUSAND ONE HUNDRED AND TWO Bibles and Testaments, and parts of the latter, issued from the Depository of the National Bible Society from its establishment.

Of the above Bibles, there were, German, 281—French, 227—Gælic, 71—Welsh, 1.

Of the above Testaments, 563 were Spanish. Of these, there were gratuitously sent to Valparaiso, 248—to New-Orleans, 187—to Trinidad, 6—and to St. Croix, 50.

The remaining 72 copies have been sent to Societies, or disposed of to individuals.

Gratuitous Distribution.

By a standing rule of the Board, maturely and judiciously formed, none of their English Bibles or Testaments can be gratuitously distributed in this country, excepting through the instrumentality of their auxiliaries.

Conformably to the spirit of this rule, donations of Bibles and Testaments, for gratuitous distribution,

have, during the past year, been granted and forwarded to *fifty-four* Auxiliary Societies, amounting, in number, to 7852 of the former, and 5810 of the latter; and, in value at cost price, to \$8259.65. Donations of 1319 Bibles, and 1298 Testaments, have also been granted to twelve other Auxiliaries. They are still at the Depository, awaiting suitable opportunities to be forwarded. The total number of Bibles and Testaments issued gratuitously during the year, is stated at 18,637, amounting in value, at cost price, to the sum of \$11,036.35.

Of the manner in which the distribution of the past year has been made, the Report presents a full detail. From this detail, the following quotation will be perused with interest:

The Managers having been informed that a Mission was about to proceed from Boston to the Sandwich Islands, in the Pacific Ocean, under the direction of the American Board of Commissioners for Foreign Missions, accompanied by several natives of the Island of Owyhee, who had been instructed in the Foreign Mission School at Cornwall, in the state of Connecticut, supplied that Society with splendid Bibles, to be presented to Tam-ah-am-ah-ah, the late king of Owyhee and Tam-o-ree, king of Atooi. They furnished each of the natives of Owyhee, who accompanied the mission, with a handsome copy of that Blessed Book, with whose value, there is reason to believe, they had become experimentally acquainted. The Managers, at the same time, presented the respectable body above mentioned with a donation of two hundred Bibles, and one hundred Testaments, to be distributed, by their Missionaries, among the Americans and Europeans resident at and frequenting those islands for purposes of trade, and among whom there is a scarcity of the Holy Scriptures.

They have also, on the application of the Committee of that Board, made them a further grant of two hundred Bibles and two hundred Testaments, for distribution by their Missionaries, in the Island of Ceylon, in the East Indies.

On an application made in behalf of

the American Society for colonizing the free people of colour of the United States, the Managers were happy to aid the laudable designs of that benevolent institution, by a donation of eleven octavo Bibles, of a suitable description for presentation to his Excellency the Governor of Sierra-Leone, and to the African Kings, and chief men in the western part of Africa; and also one hundred common Bibles, one hundred and fifty Testaments, and several copies of the Spanish Testament and French Bible, for the use of the first body of American colonists, who sailed from the port of New-York in the month of February last.

The Board having recently been informed that the Missionary and Bible Society of the Methodist Episcopal Church in America, were about sending two Missionaries to the Floridas, have placed at their disposal, for distribution in those provinces, fifty French, and fifty English Bibles, and two hundred Spanish, and one hundred English Testaments.

Funds.

Since the date of the former Report, the following sums have been received into the Treasury:

Donations from Auxiliary Societies,	-	-	\$5,810 89
Donations from Bible Societies not Auxiliary,	-	-	186 44
Remittances for Bibles from Auxiliary Societies,	-	-	15,387 8
Remittances for Bibles from Societies not Auxiliary,			1,451 6
Donations from Benevolent Societies,	-	-	50 75
Legacies,	-	-	140 0
Contributions to constitute Ministers Directors for Life,			270 0
Contributions to constitute other individuals Directors for Life,			400 0
Contributions to constitute Ministers Members for Life,			2,741 24
Life subscriptions, from other individuals,	-	-	570 0
Annual contributions,	-	-	771 0
Contributions by, or on account of, Religious and Charitable Societies, to entitle them to the privileges of Members for Life,	-	-	30 0
Donations from individuals,			177 50

Auxiliary Societies.

During the past year, *twenty* Bible Societies have been recognised as auxiliary to the Parent Institution. The whole number of Auxiliaries, now officially known and recognised, amounts to *two hundred and seven*.

Many important remarks are presented on the subject of Auxiliary Institutions. The following paragraph closes this topic of the Report:—

It is fervently hoped, that the friends of the Redeemer will not rest satisfied until a Bible Society be established in every county in the Union; nor until, in imitation of our European precursors in this glorious cause, Bible Associations be formed in every town, village, congregation, and extensive manufactory; which, by the collection of small contributions, and the enrolment of subscribers for Bibles, will rejoice to pour their free-will offerings into the Treasury of God. While, however, the Managers are urgent for new and more effective operations in this good work throughout our growing community, it would imply, on their part, an ungrateful deficiency of recollection, did they not avail themselves of the present opportunity to bear testimony to the commendable zeal of some existing Auxiliaries, whose location does not admit of very large remittances; and also, to the liberality of others, whose want of the Bible in their own districts being less, but their affluence greater, have shown themselves "ready to give, and glad to distribute" to the necessities of their destitute fellow Christians. To such of the present Auxiliary Societies as have been remiss in the collection or transmission of their revenues, it will not be deemed an offensive intimation, that the enlargement of the general plan of operation, and the regular and secure conduct of the business of the Parent Institution will, in a great measure, depend on the promptitude, perseverance, and energy, of its local assistants; and that it is the sums, however small, transmitted with punctuality by them, that will ultimately invest the general body with capacities equal to its wide extended sphere of action.

Selling the Bible at cost, or at reduced prices, recommended.

The Managers, says the Report, being persuaded of the expediency of a more general adoption of the practice of selling the Holy Scriptures at cost, or reduced prices, where there exist the ability and the inclination to purchase, have deemed it their duty to address a Circular to all the Auxiliary Societies on that interesting subject. No discouragement was intended to be thrown by this proceeding on the pleasing exercise of christian charity in their gratuitous presentation, where the means of purchasing in either of the above modes are actually wanting. In such cases, not only should the Sacred Volume be freely given, but assiduous endeavours used to seek out suitable objects for the reception of the invaluable gift. But, where there are conjoined the disposition and the ability to pay for it, either in whole or in part, the practice recommended presents a convenient method of obtaining the contribution of the individual to the great cause in which we are engaged; while he receives a full equivalent; no wound is inflicted on feelings, which are found not unfrequently to revolt at the idea of receiving the Bible as a gift; and the value of his acquisition is enhanced in his esteem by the manner in which it has been obtained.

The Managers feel confident that the Auxiliary Societies will find their efficiency increased by conforming to this recommendation; and it will contribute in no inconsiderable degree to enlarge their general means of usefulness. Of the benefits of this plan there are multiplied proofs in the transactions of the British and Foreign Bible Society; by whose Auxiliaries and their Associations it has long been pursued; and the product of such sales now forms a most important item in the revenues of that grand Institution. The Managers also availed themselves of the occasion then presented, to intimate to the highly esteemed bodies to whom their Circular, just mentioned, was addressed, the immense advantages which had been experienced in England, and other places, from affording to the poor the opportunity of becoming subscribers for Bibles, by the

payment of small weekly sums, until their contributions amount to the price of a Bible. A remarkable instance of success in the prosecution of this salutary mode of distribution occurred in the operations of the Liverpool Ladies' Branch Bible Society, established on the 1st of January, 1818; which, besides a very liberal gratuitous circulation, numbered, in the course of fifteen months from its commencement, no less than eight thousand four hundred and seventeen subscribers for Bibles and Testaments; of whom a considerable number had paid for, and received their Bibles at the cost prices. On this brilliant and successful example of female enterprise and exertion, the Managers ventured a respectful appeal to the condescension, patience, and perseverance of their amiable countrywomen; who have this additional encouragement to its imitation, that the same distinguished Institution, in the period already mentioned, paid into the Treasury of its Parent, a sum amounting, in our currency, to near fourteen thousand dollars. Have we not reason to believe that, under the auspices of female piety and zeal, great and permanent good may be achieved in this way: and is not a pledge of Heaven's blessing to be found in the remarkable prosperity which has attended the past exertions of our pious female labourers in the promotion of the cause and kingdom of the Redeemer?

Stereotype Plates at Lexington.

It was stated in the former Report, that a set of Stereotype Plates, of duodecimo page, and minion type had been loaned to the Kentucky Auxiliary Bible Society, and had already arrived at Lexington. The present report announces, that an edition of two thousand Bibles, from those plates, has been issued by that Society. It also mentions, that applications had been made by that Society for permission to publish an edition at the expense, and in the name of the Parent Institution; and to dispose of the Bibles already printed to Auxiliaries in the adjacent States. To the first request, the Ma-

nagers deemed it inexpedient to accede. With the second, in consequence of the present perplexing and hazardous state of the circulating medium of the Western Country, they cheerfully complied.

Superiority of the Bibles manufactured at the Depository.

On this point, the Report thus remarks—

A communication having been received from a Bible Society in one of the Southern States, which had never possessed any copies of the Scriptures printed at the Depository, stating that its Managers could purchase Bibles, of booksellers in New-York, on better terms than they were sold by the American Bible Society; specimens of the Bibles and Testaments printed by this Society were forwarded to the Institution, making this suggestion for their examination. The Managers could not doubt that a fair comparison of these, with the Bibles and Testaments supposed to be referred to, would be sufficient to remove this mistaken impression. Such was the immediate effect. The Society alluded to were at once satisfied that the superiority of our Bibles, in the size of the type, in paper, printing, and binding, was more than an equivalent for the nominal difference of price. Auxiliaries, wherever situated, will find that this difference, and the additional cost of the conveyance, will be fully repaid in the beauty and durability of the Bibles issued from the National Depository.

Accommodation to other Religious and Charitable Societies.

With a view to encourage the purchase and distribution of the Sacred Volume, by religious and charitable Societies, the Managers have recently determined, that any Institution of either description, paying thirty dollars at one time into the Treasury of the American Bible Society, shall be invested with the privileges appertaining to membership for life. The opportunity thus afforded to various benevolent Associations of adding to their other benefactions the gift of a Bible, purchased at the low rates established by this Society, will, it is hoped, be in

many instances embraced; and thus, though not in name auxiliary, their generous supporters will contribute to the promotion of the Bible cause, and to the spiritual and eternal interests of the grateful subjects of their care.

Appointment of Officers.

Richard Varick, Esq. who had filled the office of Treasurer of this Society from the time of its Institution, was compelled, in the course of the past year, by indisposition and the pressure of his other avocations, to relinquish that station. The Board complied with the wishes of this respectable and meritorious officer with sincere regret; and as a token of their high estimation of his character and services, elected him to the office of a Vice-President. William W. Woolsey, Esq. has been elected Colonel Varick's successor.

The Managers have also had the happiness of enrolling on the list of Vice-Presidents of the Society, the Hon. William Phillips, Lieutenant Governor of the State of Massachusetts, and his Excellency Charles Goldsborough, (then) Governor of the State of Maryland. One other appointment has been made; but its acceptance has not yet been communicated.

Death of Vice-Presidents.

The Society, and the community at large, have to deplore the loss, by death, of two of its respected Vice-Presidents during the past year; the Hon. Caleb Strong, of Massachusetts, and the Hon. John Langdon, of New-Hampshire.

Marine Bible Societies.

On this subject, the Report observes as follows—

Marine Bible Societies have been found so remarkably adapted to the improvement of the religious and moral character of seamen, that the Managers feel it their duty to invite their present Auxiliaries of this description, to give still further enlargement, system, and energy to this interesting service; and to urge our naval and commercial brethren, in every port in the Union, where it has not been already done, to form without delay, similar associations. It

would swell this Report beyond its reasonable limits, were they to record the many evidences of the salutary effects of the labours of Marine Bible Societies, of which they are possessed. Some will be inserted in the Appendix; and it is hoped, will stimulate to the liberal patronage of these Institutions, those who enjoy the benefits of the seaman's toils and perils, those, who, from their immediate connexion with them, have an interest in their correct and orderly deportment, and more especially those who desire the eternal happiness of a portion of their fellow-creatures, so useful, yet, from their occupations, so exposed to temptation, and so deprived of the counteracting influence of the ordinary means of grace.

Juvenile Bible Associations.

From this part of the Report, we quote with pleasure the following paragraph:—

Juvenile Bible Associations are productive of more advantage than what arises from the charitable distribution, by their agency, of a few Bibles among the poor. The enrolment of a youth, in a Society of this description, is calculated to bring the Sacred Volume before his view, and excite in him a desire to explore its pages, and to experience the efficacy of its invaluable doctrines and precepts. It has a restraining effect on vicious habits. It is beginning life with its most honourable employment, that of doing good, and may lay the foundation of enlarged philanthropy, as well as solid piety, at a maturer age. The Managers have been highly gratified by the generous sentiments and pious feelings evinced in the Annual Reports of their young Auxiliaries established in Nassau-Hall, (Princeton,) and Jefferson College, (Washington, Pennsylvania;) extracts from which will appear in the Appendix. It gives them pleasure to add, that the Students of some other of our Colleges have manifested their attachment to the American Bible Society, and their affection for their instructors, by contributing and transmitting the sums requisite for constituting several of them Members or Directors for life. The Students of Yale College, Connecticut, especially, have

given honourable evidence of their zeal for the Bible cause, by remitting to the Treasury of the National Institution, during the two last years, three hundred dollars for investing their President, and one of their Professors, with the privileges of Directors for life. May not the Managers, with propriety and confidence, appeal to Students in our numerous other Colleges and Seminaries of learning to imitate these excellent examples?

Operations of Auxiliaries.

It is desirable that the Annual Report of the National Institution should always contain a succinct review of the operations of its principal Auxiliaries. Such a review, on the present occasion, was rendered impracticable, by the omission, on their part, to furnish the necessary documents. Having adverted to this fact, and expressed the regret of the Board, the Report adds—

The Managers believe they may with confidence assert, that much zeal in the Bible cause has been excited throughout our extensive country, and that much good has been done. But it is a cause worthy of much more zeal and exertion, and this, wisely directed, is capable of effecting much more good. To the increase of Auxiliaries, to the accession of active and influential individuals, to liberal benefactions from the rich, to the humbler contributions of those of less abundant means, to the grateful co-operation of the poor themselves, to steady and harmonious perseverance in associated efforts of Christians of every name, and, above all, to the continuance of the Divine Blessing, must the National Society intently look for the full accomplishment of all its hopes. The Managers rejoice in the persuasion that these will not be ultimately disappointed.

Foreign Bible Societies.

Having finished the details of their own proceedings during the past year, the Managers proceed to "the still more extensive and enlarged operations of their transatlantic brethren." From this interesting part of the Report, our quotations will be as copious as our limits will permit.

British and Foreign Bible Society.

There was received into its Treasury for the year ending on the 31st of March, 1819, the sum of 94,366*l.* 17*s.* 10*d.* sterling; equal, in the currency of the United States, to Four Hundred and Nineteen Thousand One Hundred and Forty-one dollars and Seventy-four cents. And in the first fifteen years of its existence, the prodigious aggregate amount of 704,840*l.* sterling, or Three Million One Hundred and Thirty-two Thousand Six Hundred and Twenty-two dollars and Twenty-two cents American currency, has been expended in the prosecution of the single object of its formation; to which, without the least deviation, it has constantly adhered.

In the year, ending as above mentioned, there were issued from its Depository gratuitously, at cost, and at reduced prices, to Subscribers and Auxiliary Societies, 260,031 copies of the Bible and Testament; being an increase, beyond the issues of the preceding year, of 65,930; making, with those issued at the expense of the Society from various presses on the Continent, a total of more than Two Millions Three Hundred Thousand Bibles and Testaments. Since its commencement the British and Foreign Bible Society has promoted the translation, printing, or distribution of the Sacred Scriptures, or portions of them, into no less than One Hundred and Twenty-seven languages and dialects; in many of which, previous to its institution, they had never been printed. It numbers no fewer than Six Hundred and Thirty-seven Auxiliary and Branch Societies; continual accessions are occurring; and so fearless is its reliance on the activity of its associates, the bounty of individuals, and the Providence of God, that, at the close of its last year's operations, the Committee were under engagements to the extent of Seventy Thousand pounds sterling.

Through the astonishing exertions of this Grand Institution the blessings of Gospel light and knowledge have been extended far and wide; and, in the language of its noble President, "by the influence of its Spirit, and the application of its means, mankind have been largely benefitted, Charity has been exalted and

diffused, the Bible is honoured, and God, the Author of it, is glorified."

Russian Bible Society.

This prosperous Member of the great Christian Confederacy, but little more than seven years ago, had not an existence; yet now it flourishes beyond the most sanguine expectations of its founders, boasts One Hundred and Twenty efficient Auxiliaries, and, with their co-operation, has printed the Sacred Scriptures in Twenty-six languages or dialects, into twelve of which, they have now, for the first time, been translated; and translations are preparing into seven languages or dialects besides those which have been published. The total number of copies of the Scriptures published or printing by the Russian Bible Society, is 371,600: besides which, they have purchased copies from Foreign Countries, and distributed them, in thirteen languages; making a total of Forty-six different languages and dialects in which they have promoted the circulation or translation of the Sacred Scriptures.

French Protestant Bible Society.

This Society is under the presidency of the Marquis de Jaucourt, Minister of State, and Peer of France. It appears from the summary of its proceedings given in the Annual Report, that in the first year of its existence the Society received from yearly contributions, donations, and the sales of the Holy Scriptures, 39,797 francs; that the British and Foreign Bible Society had made them a grant of 500*l.* sterling, with a donation of several thousand Bibles and Testaments in French, German, Italian, and ancient and modern Greek. The Basle Bible Society also placed at their disposal a considerable number of Bibles and Testaments; so that with these supplies, and purchases made with their own funds, their Committee has been enabled to enter upon a course of liberal distribution.

Auxiliary Societies have already been multiplied in the South of France. Circumstances compelling this Society to assume the denomination of a Protestant Bible Society, the Consistories of Churches attached to that communion have also very generally assumed the

functions of Auxiliaries, and promise efficient support to the Parent Institution.

United Netherlands Bible Society.

The Parent Society at Amsterdam derives powerful support from its large Auxiliaries at Rotterdam and the Hague, and from many others of lesser note. The prosperous state of its affairs was evinced by a distribution in its fourth year of double the number of Bibles and Testaments issued in the year preceding.

Bible Societies in Switzerland.

By the Society at Basle alone seven presses are kept constantly employed. The Bible Society of St. Gall has in five years distributed 11,243 Testaments among Catholics; chiefly on the application of Parish Ministers of that communion. The exertions of the Society at Bern are conducted on a great scale, and with increasing resources, and the spirit of religious inquiry so roused, that no stock of Bibles they can obtain is found adequate to the demand; and while the Bible cause is generally prosecuted throughout the Cantons with an earnestness that promises the happiest results, Catholics, both lay and ecclesiastical, yield to none of their brethren in zeal for the diffusion of the Oracles of God.

In Germany and Prussia.

Bible Societies are numerous; and the detail of their leading measures, as given by the Committee of the British and Foreign Bible Society, evinces that they are governed by enlarged and liberal views, and their proceedings conducted with alacrity and vigour.

Danish Bible Society.

This Society, under the presidency of Count Schimmelman, Minister of State, and the sanction of the King, who generously contributed 4,000 rix dollars to its funds, manifests a high degree of zeal, has greatly augmented the number of its tributary Institutions, and the amount of its pecuniary receipts, and is rapidly extending its influence throughout the Danish dominions. An interesting fact is mentioned as having occurred in the Steswick Holstein Bible Society in that

kingdom, under the presidency of his Serene Highness the Landgrave of Hesse. The Committee of the British and Foreign Bible Society presented that Institution with a set of stereotype plates for Luther's German Bible, and an edition of ten thousand copies was immediately commenced, the printing of which was performed by the pupils in the Deaf and Dumb Asylum; and thus, as one of its officers feelingly remarked, the Deaf and Dumb were rendered "propagators of the Word of God, and preachers of the Gospel of Jesus Christ."

Swedish National Bible Society.

The distribution for the last year was equal to that of the two preceding years united, and though its number of presses had been increased, and its printing establishment put on the most liberal scale, yet the provision was still found inadequate to meet the call for Bibles awakened in every part of the kingdom.

Athens Bible Society.

The Committee is composed of twelve of the most respectable men in the city of Athens—all Greeks. The Archbishop, though absent at Constantinople, was named President of the Institution. The immediate sphere of their usefulness includes Attica and Bœotia, with the neighbouring isles of Eubœa, Salamis, Egina, and others.

Calcutta Bible Society.

This Society is prosecuting its designs with steady perseverance. It has completed two editions of the entire Bible, and two distinct editions of the New Testament, in three Asiatic languages; besides a small edition, in a fourth language, of the Gospel of St. Matthew. The languages in which these works were executed were the Armenian, the Malay, the Hindoostanee, and the Bengalee. The British and Foreign Bible Society having offered five hundred pounds sterling for the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation had been previously printed, the Serampore translators are mentioned by the Committee of that Society as having satisfactorily complied with the

terms proposed by accomplishing and printing three versions, the Pushtoo, the Kunkun, and the Telinga or Telogo; by which, on the presentation of the required number of copies of each, they are entitled to 1500*l.* sterling from the Committee.

A number of minor societies are mentioned; and the Report is closed with the following paragraphs:—

The Managers desire to conclude this extended communication with renewed felicitations to their fellow members of the Society on the prosperous state of the noble cause in which the Christian World is now so extensively embarked, and on the encouraging prospects of that portion of it which is confided to the American Bible Society and its Auxiliary Institutions. In the retrospect of the first impulse given to this cause in the origination of the British and Foreign Bible Society, only sixteen years ago, may it not be asked, who could have believed that in the period which has intervened, such “great things” would “have come to pass?” Who can now believe, that, unblessed by him, who “is the Governor among the Nations,” and “ruleth unto the ends of the earth,” such “great things” could have been achieved. Surely we should “speak of

the glorious honour of his Majesty,” we should “abundantly utter the memory of his great goodness.” And what a powerful incentive to increased exertion is derived, from the many singular providential succours that have been afforded the labourers in this mighty undertaking, from the manifest moral effects already produced, and the still greater which may be expected in time to come, from its obvious association with the advancement of the Redeemer’s kingdom, in the hearts of men and in the world, and from the brightning prospects it is opening of that propitious era, when “every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.” Let this, and various other expanded schemes of Christian enterprise, now in successful prosecution, be viewed in connexion “with the growing and heavenly sympathy which is dilating itself in the human heart;” and may it not be said, in the language of a European fellow labourer, that “a mighty machinery is at work, directed by God himself, and impelled by the very movements of his Almighty hand.”

Let us appreciate, at its just value, the honour vouchsafed us, of being “workers together with him,” and under the guidance of his word and Spirit, go on to “do with our might whatsoever our hands find to do.”

Home Proceedings.

REPORT OF THE REV. MR. CHAPMAN'S VISIT TO THE SEAT OF GOVERNMENT.

To the Corresponding Secretary of the United Foreign Missionary Society.

Mission Boats, May 29.

DEAR SIR,

WE have been so much occupied with the preparations for our departure from Pittsburgh, that I have not found time, until our embarkation, for drawing up this communication. I left Philadelphia on the day in which the Mission Family took their departure from that city, and proceeded without delay to Washington. There, I endeavoured to pursue the business of the Society, with unremitting diligence, until it was completed; and August, 1820.

considering the great impediments, which the close of the Session of Congress unavoidably presented, it was thought the business was attended to with uncommon despatch, and finished much sooner than might have reasonably been expected.

In the transaction of the business, I had one interview with the President and many with the Secretary of War; in all of which the most decided approbation of the Society’s plan of operation, and confidence in its measures were expressed; and a full determination was manifested, on the part of government, to do every thing in behalf of the Mission which could with propriety be done.

The following official documents were kindly furnished by government:—

I.—FROM THE HON. THE SECRETARY OF WAR.

1. *Talk to the Indian Chiefs.*

To the Head Men, Chiefs, and Warriors of the Osage Indians on the Arkansas.

BROTHERS,

The bearers hereof, Mr. Vaill and Mr. Chapman, with their party, have been sent out to you by your white brothers of the *United Foreign Missionary Society*, of New-York, for the purpose of effecting a Missionary establishment among you. Their views are friendly and benevolent, and have the approbation of your Great Father, the President of the United States, and he expects you will receive them kindly. Their object is to teach your children to read and write; your young women to spin, and weave, and make clothing for you, and prepare your food like white people; to show your young men how to make axes, hoes, and ploughs, and how to use them in tilling your land and raising crops for the support of yourselves and your families; and to introduce among you, generally, the arts of civilized life. The accomplishment of these benevolent intentions, for the promotion of your welfare and happiness, will depend much upon your friendly disposition, and the encouragement and support which they shall receive from you.

Given under my hand, and the seal of the War Office of the United States, at the city of Washington, this third day of May, in the year of our Lord, one thousand eight hundred and twenty.

J. C. CALHOUN,
Secretary of War.

2. *Circular to Government Agents.*

To Superintendents of Indian affairs, and all other agents and officers in the service of the United States—Greeting.

The bearers hereof, Messrs. Vaill and Chapman, with their party, are engaged in effecting a Missionary establishment among the Osage Indians on the Arkansas, under the authority and patronage of the *United Foreign Missionary Society* of New-York, and with the approbation of the President of the United States; I do hereby recommend them to the special favour and protection of all officers of government, wherever they may sojourn.

Given under my hand and the seal, &c.

J. C. CALHOUN,
Secretary of War.

3. *Letter to Governor Clarke, at St. Louis.*

Department of War, May 3.

SIR—This will be handed to you by Mr. Chapman and Mr. Vaill, the former agent of the *United Foreign Missionary Society* of New-York, and the latter Superintendent of the Mission Family, which that Society has sent out with the view of forming a Missionary establishment among the Osage Indians on the Arkansas, for the benevolent purpose of educating their children, and introducing among them the arts of civilized life. The object of the Society is approved by the President, and you will afford Mr. Chapman and Mr. Vaill, with their party, every assistance in your power in accomplishing it.

I have the honour to be,
Your obedient servant,
J. C. CALHOUN.

4. *Letter, like the third, to Governor Miller at Arkansas.*

5. *Letter also like the third, to Major Bradford, commanding the U. S. troops at Fort Smith, on the Arkansas.*

6. *Letter to myself, enclosing the above.*

Department of War, May 3.

SIR,

The establishment, which the *United Foreign Missionary Society* is about to make among the Osage Indians, appears to be conformable to the regulations, and to accord with the views of Government; and it will receive, in money, assistance to the extent indicated in the regulations.

As there is no agent of Government residing among the Osage Indians on the Arkansas, some difficulty might arise out of that part of the regulations, which requires the certificate of the Agent as to the commencement and completion of the buildings. To obviate such difficulty, a portion of the expense of erecting the buildings will be advanced to you here; and the remainder will be paid, when they are completed, upon the certificate of the Superintendent of the establishment, if there should be no agent present.

The Department has no means by which it could aid you in transporting your party and baggage; and although the expense will be great, no part of it can be defrayed by the government from the small sum appropriated for the civilization of the Indians. I feel every disposition to render you all the assistance in my power, and which a just regard to the applications from others will admit of; but that assistance must be in money

on account of buildings and tuition, and may be applied, by those having the management of the institution, in the manner they think the most advantageous.

I enclose letters to Governor Clarke at St. Louis, Governor Miller at Arkansas, and Major Bradford, commanding the United States troops at Fort Smith on the Arkansas; an Address to the Chiefs and Warriors of the Osage Indians on the Arkansas; and a general introductory letter, recommending Mr. Vail and yourself, with your party, to the special favour and protection of all officers of government.

I have the honour to be,

Your obedient servant,

J. C. CALHOUN.

Rev. Epaphras Chapman,
Agent of the U. F. Miss.
Society.

It was thought that the letters to Gov. Clarke, Governor Miller, and Major Bradford, would be of great importance to our Mission, as they might have it in their power, in situations so remote from the source of power, to render us very essential benefits. Their power gives them great influence with both the Indians and the frontier settlers; and of course, it will be highly important to us, to possess their friendship and favour.

II.—FROM COL. M'KENNEY, SUPERINTENDENT OF INDIAN AFFAIRS.

1. Talk to the Indian Chiefs.

Brothers,—I live a great distance from you towards the rising sun; yet I know you, and I am your friend. I wish you and your children to be happy. It is with the hope that great things are about to be done for you, and your children, that I send you this talk. I want to counsel and advise you.

Brothers,—Many of your white brothers in the great city of New-York have heard of you; and they have sent to you and your people good men and good women to instruct you, and counsel you in those things which are important for you to know.

Brothers,—I put this talk into the hands of Epaphras Chapman, one of the good men sent by your white brothers from the great city of New-York, to instruct you and your children. He is your friend; listen to his talk, and mind the things he will teach you. All who go with him are your friends; I know who he is, and who they all are, for I have heard his talk concerning you and your children.

Brothers,—These good men will teach you how to till the ground—how to make fields and gardens, where all things ne-

cessary for you to live upon will grow; they will teach you how to make these good things grow, and how to cook them, as your white brothers cook them. The good women who go with Mr. Chapman will teach your little girls how to spin, and weave, and knit, and sew with the needle, and these good men and good women will teach all your children, girls and boys, how to read, and write, and cypher, and how to pray and sing praises to the Great Spirit, and how you must all live, and act, to secure his favour and protection.

Brothers,—These good men and good women do not go amongst you to trade, to cheat, to defraud you, as many do, but they go because they are your friends, and want you and your children to be happy. Mind their words; hearken to their counsel; advise your children to love them, and to pay attention to their instructions.

Brothers,—Your Great Father, the President, knows these good men, and good women, who go with Mr. Chapman. He knows they are your friends; and he is glad that they have gone to teach his red children how to be happy.

Brothers,—When you see your children well dressed, and well fed; and when you see them making their own clothes, and hear them reading the good books which tell about the Great Spirit, and which tell them how they must act to be happy in this world; and when you hear them sing praises to the Great Spirit; and when you see them love one another; and do one another all the good they can, will it not make your hearts glad. It is to do all this that Mr. Chapman has gone to you, and carried with him the good men and good women who will live with him in your country.

Brothers,—Think what sacrifices these good men and good women have made. They have gone from towards the rising sun, and left behind them their parents, and brothers, and sisters, and friends. They have shaken hands with them all, to see them no more in this world,—and all this because they are your friends, and want to do you good.

Brothers,—How ought you to love these good men and good women!—You will love them, and the more you know them, the more you will love them. They expect you will be their friends. This is what they expect, and this is all they will ask of you. Learn of them the lessons they go to teach you and your children, and hold fast what you learn.

Brothers,—I shake hands with you and put my seal upon this talk; I pray the Great Spirit to make you and your children happy.

THO. L. M'KENNEY,
Superintendent of Indian Affairs.
(L. S.)

2. *Circular to Indian Agents.*

*Office Indian Trade,
May 3, 1820.*

To the Indian agents generally, but especially to those who are employed in the U. S. Indian trade with the Indians.

This letter is to certify, that the Rev. Epaphras Chapman, the bearer, is approved by the government, as an agent under the direction of the "United Foreign Missionary Society of New-York;" and that he, and a Mission Family who is in company with him, and of which he is a member, are on their way to the Osage tribe of Indians, to organize amongst them a Missionary establishment for their improvement in civilization and christianity. I know Mr. Chapman personally, and correspond with the society under whose directions he acts. I know also the views of the Executive in relation to this undertaking, and therefore appeal confidently to the agents for the exercise of their co-operating aid, in the furtherance of this benevolent work. I do this with the greater confidence, when I reflect, that the agents are men of kind and benevolent feelings, and will delight in the promotion of whatever shall tend to the melioration of human misery.

THO. L. McKENNEY.
Superintendent of Indian Trade.

3. *Letter to Governor Miller.*

*Office Indian Trade,
Georgetown, May 3, 1820.*

SIR,

I avail myself of the agency of the Rev. E. Chapman, who is on his way to the Osage Indians, in company with a large Missionary family, to present to you my remembrance; and to solicit for this Mission your countenance and best feelings.

Mr. Chapman, and those in company with him, have been selected by the benevolent and highly respectable members of the "Foreign Missionary Society of New-York," who are known to, and have the confidence of the government. For myself, I look for the best results, when I consider that the Indians among whom Mr. Chapman is going, are within your agency; and that your countenance and friendly counsels and interpositions, are always at hand in behalf of the great cause of justice and benevolence. I shall

be gratified at all times to hear from you; and that you may be prosperous and happy, is the sincere wish of,

Dear sir,
Your obedient servant,
THOS. L. McKENNEY,
Superintendent of Indian Trade.

Letter to Colonel Brearly, Indian Agent.

*Office Indian Trade,
May 3, 1820.*

DEAR SIR,

I am gratified to have the opportunity to address you by the Rev. Mr. Chapman, who will hand you this. I sincerely rejoice in your appointment to the office you now hold, not only because you have had the gift of your choice, but because I rely upon your known disposition of benevolence, which you may now so advantageously exercise in promoting the welfare of the Indians. Mr. Chapman's mission is known to you. I sincerely wish him well, and on your aid I rely much. I tender you my best wishes for your happiness.

THOS. L. McKENNEY,
Superintendent of Indian Trade.

It ought to be observed here, that Col. McKenney's letters were written at a time when I had no opportunity to communicate with him, and when the documents furnished by the Society were in the hands of the Secretary of War; of course he was not distinctly apprised of the rank which Brother Vail holds, as Superintendent of the Mission.

Thus, if I mistake not, every point contemplated in my mission to the city of Washington, has received attention; and the result, which is here presented, will it is hoped, prove satisfactory. I can only add, that every effort was made for the successful accomplishment of the purposes of the Board.

We are all well and are rapidly advancing toward UNION. The Lord has blessed us exceedingly in all things. I trust *his favour which is life, and his loving kindness which is better than life*, will still be with us. With great respect and Christian love,

I am, sir,
Yours, &c.
EPAPHRAS CHAPMAN.

LETTER FROM THE SUPERINTENDENT OF INDIAN TRADE.

The following letter to the Secretary for Foreign Correspondence, will be perused with interest. It contains important information in relation to the physical and moral state of the Osage Tribes, and to the soil and climate of the country they inhabit. It also presents a strong and interesting appeal to Christians in behalf of these long neglected children of the forest:

DEAR SIR,

I now write you, agreeably to promise, in relation to the Osages of the Missouri. I have delayed doing so till now, hoping to find a map of their country, and a historical sketch which I once had, but they have eluded my search, and I must proceed therefore, without them, trusting to my recollection, and to such incidental helps as I may be able to avail myself of as I go along.

The Osages of the Missouri, are so called to contradistinguish them from the Osages of the Arkansas. They are divided into two parts, one is called the Great, the other the Little Osages. But this distinction is nominal only, their habits and interests being the same. It may serve to gratify curiosity, however, to assign some reasons for this distinction of titles.

Upwards of a hundred years ago, (say one hundred and twenty years,) this tribe constituted one band; but hoping to improve themselves, and to reach out after new settlements, it was agreed in general council, that a colony should move off in the direction of the Missouri. The movement was made accordingly; but of what number this colony was composed I have had no means of ascertaining. The emigrants were but a few years on their new domain, before, being pressed by their enemies, they returned, by permission of those from whom they had separated, and putting themselves under their protection, settled about six miles from the old establishment in the plains below. Perhaps at this period arose the distinction: and the colonists, if they may be so termed, conceiving of those from whom they had separated, as to consider their protection worth seeking, might have, and with some justice, perhaps, given them the title of "Great Brothers," or Great Osages; and it would be no difficult matter for the party thus addressed to return the compliment by

addressing *these grateful people* by the title of "Little Brothers," or Little Osages. Nor is it reasonable to suppose, *under the circumstances of the case*, that any exception would be taken by those thus denominated "*Little.*"

But another reason may be assigned for this distinction of titles, and that is, the Great Osages have always been the most numerous. Putting the two together, there is some reason why one should be called Great, and the other Little, although the Little Osages are admitted to be more skilful and daring in war; and more dexterous and successful in the chase; and they are said to be finer looking men, generally speaking, and even superior in strength, and vigour of intellect than their *titled* brothers, which sometimes happens to be the case in the orders of civilized society. This however by the way.

But there is another reason assigned for this distinction of titles; and it is entitled to some respect, as it is derived from one of the Great Osage deputation at Washington: and that is, the Great Osages having their village upon a height, from whence the prospect is fine and commanding, they are called "Great"—that is, their view is great—the great world appears spread out before them, and all the majesty of nature presents itself to the eye; whereas the Little Osages, living on level ground, they see but little, and therefore they are called Little. But however this reason may be the current one at this time of day, yet I think these titles were originally conferred for other and more suitable reasons. It is very certain that the Little Osages, with all their superiority of skill, and intellect, and form, occupy in the estimation of the Great Osages that level in their relations of power and policy, which their name imports; for when Lieut. Pike, (since General Pike, whose death, during the late war occasioned to his country so much just cause for mourning,) returned to the Osages a number of their Captive Brethren, in 1806, their incidental, and unintentional arrival at the village of the Little Osages, *first*, called forth a rebuke from *Cheveaux Blanche*, the chief of the Great Osages, to the Wind, the chief of

the Little Osages, in these words :—" I am shocked at your conduct, *Tuttasuggy*, you who have lately come from the states, and should have been wise ; but you led the redeemed captives, with an officer of the United States, to your village, instead of bringing them through my town in the first instance." To this the *Wind* made no reply. Lieut. Pike considered the speech as having been intended to show to him and his party, the *superiority* of the one, and the *inferiority* of the other.

The Osages of the Missouri live in two villages, which are, as has been stated, six miles apart, on the waters of the Osage river, and about one hundred and twenty leagues from its junction with the Missouri. The number of their warriors bears a much larger proportion to the number of souls, than is known in any other tribe. Of warriors they have certainly not less than 1500. Perhaps the two villages could number 2,000, which would give them, computing one warrior for every ten souls, as is usual, with most tribes, 15 or 20,000 souls ;—whereas by returns from Gov. Clarke, made me in 1817, they stand thus :—Number of persons of the Great Osages 6,000—probable number of children, 3,500—Towns, 3. Little Osages, 2,000, probable number of children, 1000—Towns, 2. In all 8,000 souls ; and these embrace both the Arkansas and the Missouri Osages. I should estimate the number of the Great and Little Osages of the Missouri, at 6,000, allowing two-thirds for the Great. and one-third for the Little, or 4,000 for the former, and 2,000 for the latter.

Their country is said to be beautiful. It lies in latitude 37 degrees, west longitude 19–20. I shall have occasion to refer to this branch of the subject in another part of this letter, and will proceed with other points.

They subsist on corn, pumpkins, beans, and the flesh of wild fowl, and buffaloe, and deer, and such other eatables as the forests furnish, and on fish. Their commerce is carried on by the exchange of furs and peltries, for blankets, strouds, and such other articles as are in use amongst them. Their peaceful habits, especially their cultivation of this interesting trait in their character, towards

the government and people of the United States, is remarkable. How far this friendship may owe its confirmation, to the interest manifested by the government in the redemption and return of upwards of fifty of their fathers, and wives, and children, and brothers, and sisters, in 1806, I cannot determine ; but the effect produced on those who came out to meet them, and on those who again greeted their native village, their homes, and their friends, warrants the conclusion that the United States is indebted to that one act of justice and of mercy, for much of the friendship which has ever since been shown towards us by that people. The account given of that meeting by the distinguished youth (for he was then but a youth) to whom had been entrusted the expedition, is worthy of insertion ; as is also the address delivered on the occasion by *Sans Orielle*, a distinguished Osage chief. " Lieut. Wilkinson informed me," says Lieutenant Pike, " that their meeting (the meeting of the redeemed captives and their friends) was very tender and affectionate. Wives throwing themselves in the arms of their husbands, parents embracing their children, and children their parents, brothers and sisters meeting, one from captivity, the other from the towns—they at the same time returning thanks to the good God for having brought them once more together ;—in short, the *tout ensemble*, he continues, was such, as to make polished society blush, when compared with those savages, in whom the passions of the mind, either joy, grief, fear, anger, or revenge, have their full scope. Why, he emphatically asks, can we not correct the baneful passions, without weakening the good ?"

It was on that occasion of joy and gratitude, that *Sans Orielle* spoke thus :—" Osage— you now see your wives, your brothers, your daughters, your sons, redeemed from captivity. Who did this ? Was it the Spaniards ? No. Was it the French ? No. Had either of these people been governors of your country, your relatives might have rotted in captivity, and you never would have seen them. But the Americans stretched forth their hands ; and they are returned to you !" What can you do in return for all

this goodness? Nothing: all your lives would not suffice to repay their goodness." Thus did Sans Orielle mingle his joy with the redeemed and their friends, when at the same time he had children in captivity not one of whom could be obtained!

What deep impressions of good will do not such acts of the government and such speeches as this make, *under such circumstances*, on the minds of destitute and helpless men! Kindness, my dear sir, is destined to conquer at last; and missionaries are ordained as the distinguished and honoured agents to unfurl before the eyes of this people, the flag of benevolence, and under its hallowed and peaceful waving, to proclaim *the true liberty*. And here I find myself, suddenly, within the limits of your pavilion, and must stop a moment to survey the preparations which you, and your brethren, and the government, are all united in making, to carry in amongst *these very Osages*,—not the death-dealing engines of war and destruction; not the excitements of speculators, and avaricious contenders for wealth,—no,—but the mild whisperings of kindness, and the means of *intellectual*, and *social*, and *moral* improvement. Doubts have hitherto darkened this interesting subject; but they are all dissolving. The light of *experience* has broken forth from *Spring-place*, from *Brainard*, from *Elliot*, from *Cornwall*, from *Waupakannetta*; and soon shall we see it issuing from the *Arkansas*, and from the *villages of the Osages*, and thence onward, West and North, till the whole region of aboriginal darkness will be full of light, and peace, and harmony. Experience warrants this conclusion at last, if other things did not. But we have evidences by the thousand, any of which, (experience out of the question,) would demonstrate the practicability of civilizing and christianizing our Indians; and who doubts the *obligation* to engage in the work? Who are the Indians? Let the affection displayed, and the tears, the eloquent testimonials of humanity, shed, in 1806, at the meeting of the redeemed captives, tell. Who are the Indians? Pierce their reins, witness their sorrows, mark their joys, listen to their eloquence.

Are they not men? And if men, are they not our brothers? See them in the winter's frost. Do they not feel, and shiver? Look at them exposed to the solar ray; do they not burn? Have we never seen them weep? Aye; it is at this point we should oftenest see them, did not their fortitude make it unmanly—for *they have cause to weep*. Yes, here we should see them, pouring forth their tears, to be measured only by the gage of their despair. Now and then we see an enlightened and Christian spirit animating the weather-beaten face of these hitherto neglected men. In a moment of all others the most important to man, have we heard the aged and *instructed* Skennandon say—"Lay me by the side of my minister and friend, that I may go up with him at the great resurrection!" And is all this embraced in the Indian character? And shall we not be their friends? Shall the means, in such a highly favoured country as this, be wanted, to convey to these untaught men, the knowledge out of which we derive our blessings, our comforts? Shall they be permitted, under the impulses of nature, to roam over the wilds, gathering their oftentimes scanty, and always uncertain subsistence from the chase, when the earth under their feet is ready, by the application of less toil, to produce the *certain* and *abundant* means of living? Shall they be permitted to cover themselves with the skins of the beasts they have slain and often suffer for want of clothing, too often indeed from the actual exposure of their bodies to the rigours of the year, when a few looms, and wheels, and a little friendly instruction, would teach them how to manufacture comfortable garments for themselves? And shall they be left alone, to listen at the roar of the elements, and feel their native mountains shake beneath them, and to remain ignorant of the God who rides in the whirlwind and directs the storm? Shall they be left, crudely to conceive of that Holy Being as they may gather his uncertain likeness from what they behold around them; and be permitted to remain ignorant of all the vast concerns of the future, and blind to their consequences, and none go forth to make all this important and deeply interesting subject,

plain to them? Wherefore withhold from them the knowledge of the best and most important things which are known to and cherished by us, whether they be viewed in relation to the present or future? Why should we enjoy all that has reference to the perfection of our nature, and our brethren of the same country, and but a few weeks travel from us, be left to struggle on amidst clouds, and darkness, and suffering, with a dread uncertainty resting on all the future? But to whom am I addressing myself? Happy for the Osages, to one who needs none of these desultory reflections to excite in him those feelings which, to the honour of our country, are beginning to be cherished by thousands. Yes, happy Osages—the days of your gloom are about to close. Already does the light gleam across, and fringe the skirts of the clouds which have so long hung over you. It is so, my dear sir, and I congratulate these people; I congratulate the government, and citizens of my country, that you made a visit to Washington, and offered your services, and had your plans of kindness recognized by the Osages of the Missouri. No longer will our Indians be considered in the light of the beasts of the forests. Our government, long anxious to serve them, has at last arrived at the era when Indian civilization may be registered; and whilst it aids by such resources, as the Congress has put in its power, (and which I trust will be multiplied) and countenances, and strengthens, all it can, those generous and noble doings of associated bodies of our fellow citizens, who are emphatically *the best friends of the Indians*, you will have reason to take to yourself, as will your brethren and friends in this great work, much of the luxury which those enjoy who do good.

The country of the Osages of the Missouri is delightful. The Mission family, who may be honoured with a commission to go to these people, will have every thing to enjoy that a fine climate and soil can furnish, and they may repose confidently in the friendship of the Osages. Their chief business will be to adopt those measures which shall set forth to them in the truest light an exhibition of their generous object. Once let the Indians see that they are disinterested

friends, and have demonstrated to them their usefulness, and no power will be permitted to harm them but at the cost of the blood of those whom they go to serve. Nothing could have been more happily contrived, even if it had been the result of contrivance, than for the two missions to the Osages to follow each other in such quick succession. The Arkansas Osages, and the Osages of the Missouri, are not on friendly terms. Out of the schism which sundered them, originated much bad blood. And, like most other difficulties with which our aborigines have to contend, this schism was the result of intrigue on the part of rival traders; a cause of affliction to our Indians, to arrest which will require the strong arm of the government, and the passage of that excellent law, or one like it, for the regulation of Indian trade, which originated in, and obtained the sanction of the senate at the last session of Congress; but which, for want of time, was not called up in the House of Representatives. This, however, may not be the place for the illustration of this branch of the subject. The Osages of the Missouri, I was going on to remark, think they are the aggrieved party in this schism—and perhaps they are. If the school now organizing on the Arkansas had got under way, and nothing had been seen doing in favour of the Osages of the Missouri, consequences arising out of the jealousy which this aspect of things must needs have excited, and out of despair, might have proved serious, as well to the white population bordering their domain, as to the tribes themselves. But as this business has resulted, there will be no grounds for jealousy. I doubt not but the most harmonious and friendly consequences will result to these Indians; and I shall not be at all surprised if, in the course of a few years, they give to each other the hand of fellowship, and consent to a mutual forgetfulness of the past, and bind themselves together once more by the ties of brotherhood and love; and how easy, by the extension of such peaceful posts, would it be to unite the tribes which inhabit the country from the Arkansas to the Council Bluffs. This could be accomplished by the establishment of a school and Mission family at

Fort Clark, and at the Council Bluffs, on the Missouri. The moral effect which such a line of operations would produce would be more decisive in harmonizing the frequent commotions that agitate and afflict the Indians in those regions, especially if seconded by a judicious system for the regulation of trade, than would the erection of a battery of cannon, though it should extend from the Arkansas to the rocky mountains. Upon this part of the subject your agents, to whom will be entrusted the establishment of the Mission amongst the Osages of the Missouri, will be better able to give you the necessary information.

An enlargement and multiplication of schools are called for, not only by the public sentiment, but by the Indians themselves. These schools must form the foundation of this great work; and, if properly aided by suitable laws for the correction of evil doers, and the proper regulation of a liberal commercial intercourse with all the tribes; there need be no doubt as to the result. It needs only that this system be properly arranged, and set vigorously and harmoniously in operation, to prove to the world how comparatively easy it is to "train up children, (*though they be the children of savages*) in the way they should go;" and how they too, when they become old, will adhere to this early training.

The day, I am delighted to think, is at hand, when an Indian war will be as rare an occurrence, as was, half a century ago, a general Indian peace. And kindness will accomplish the work at last, and not force. Force may do

where there are no agencies for the promotion of moral influences, and it is prudent to provide the one in the absence of the other. But the time must come, when a military force will be as useless in the Indian country, for the purposes of war upon the sons of the forests, as it would be at this time in the city of Washington or New-York, for the purposes of war upon the inhabitants of those cities.

Yet, it will be no less necessary amongst the Indians, that laws should be established for their government, than it is, that laws should be enacted for the government of our own citizens; nor less necessary that all infractions of their provisions should be visited with their appropriate punishments, in the one case, than in the other.

I sincerely wish you success in the noble work in which you are engaged, as I do all others who have undertaken its promotion. I know that any aid which it may be in the power of the President to afford, and which will be furnished through the Secretary of War, whose good feelings and hearty co-operation in this benevolent design are known to you, will be most cheerfully granted. As for myself, if I can help in my feeble way to forward this cause of suffering humanity, I promise you the best services I may have the ability to render; and these you are authorized at all times freely to command.

Accept assurances of my respectful and friendly regards.

THO. L. MCKENNEY,

S. I. Trade.

Rev. Dr. MILLEDOLER.

ADDRESSES DELIVERED AT THE FOURTH ANNIVERSARY OF THE
AMERICAN BIBLE SOCIETY.

IN our former number, we gave a brief account of the late anniversary of this important National Institution. For the gratification of our distant readers, we now present, as copious extracts of the addresses delivered on that occasion, as our limits will permit.

The following is the Introductory Address, prepared by the President, and read at his request by the Rev. Dr. ROMEYN.

August, 1820.

BRETHREN AND FELLOW-CITIZENS,

Animated with the delightful prospect opened up to us by the promulgation of the Gospel over the habitable earth, we are encouraged, gratefully to acknowledge the providence of God for having once more brought us together on this joyful anniversary to bless his holy name and rejoice in his superintending mercy. Our risen Saviour hath assured his disciples and followers, "that all power was given to him in heaven and on earth. Go ye

therefore into all the world and preach the Gospel to every creature, he who believeth and is baptised shall be saved. As my Father hath sent me even so send I you."

If we would form a just idea of the great task that lies before us, let us take a retrospective view of the inhabitants of the earth at the first annunciation of these glad tidings of great joy to all nations.

Though boasting of their superior knowledge, and rejoicing in great literary attainments; yet the Apostle of the Gentiles informs us, (and he is our surest source of information,) when speaking of the heathen world, that, professing themselves to be wise, they became fools; and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.

Compare this degraded state of mankind with the blessed effects of the labours of the apostles and followers of Christ, with the fruits of the Spirit, which, the same apostle assures us, are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. These having been the fruits of this excellent system of Gospel Grace, in the small part of our world where it has been made known, and many glorious promises having been given to the followers of the Lamb, however unlikely to be verified, which refer decisively to the glory that should follow in the latter day, in which our lot is fallen, can we do better than to make them the subject of our daily encouragement and constant support.

From the latest statistical tables, it appears, that in Europe alone the population amounts to somewhere about one

hundred and eighty millions of persons, scattered over about three millions of square miles. In this calculation is comprehended all nominal Christians, amounting to about one hundred and forty millions. The remaining forty millions consist of Jews, Mahomedans, and Heathen. Thousands among all these, including multitudes in our own country, are calling out, with an ardour equal to that of the man seen by the apostle in a vision, "come over into Macedonia and help us;" while more than two millions of Indian natives throughout America, and nearly as many coloured people, who, notwithstanding all our endeavours made to christianize them, may be said, (with a few exceptions,) to be still strangers to the plan of redemption from sin and death, to the enjoyment of Eternal Life through the Gospel.

This estimate is not to be depended upon as precisely accurate; but sufficiently so for our present purpose, as it shows to demonstration, that in the whole of Christianized Europe and America there is but one Bible extant to sixty inhabitants, and these daily wearing out and otherwise destroyed, the number not exceeding, probably, more than three millions of copies.

But if we should extend our views to the whole world, consisting of about eight hundred millions of souls, with not exceeding five millions of Bibles, it would not afford more than one Bible to one hundred and sixty inhabitants.

What can the sceptical objector (who knows the value of an immortal soul,) say to these solemn facts, while they daily see souls launching into an awful eternity? Is there any necessity to add a word more to convince every serious mind that our work and labour of Love is not in vain in the Lord; or to rouse and encourage you, my fellow labourers, in this important part of the Lord's Vineyard, to persevere in this good cause with unwearied zeal and activity, under the encouraging promise that he himself is with us. Yes, my brethren, even to the end of the world. And is it not a great privilege which we enjoy at this moment, to see this very promise so manifestly accomplished in part? Looking abroad among the nations of the old

world, do we not see the Spirit of God diffusing the light of divine truth to the darkest regions of the globe? Do we not behold efforts, greater than have ever before been made, for conveying the glad tidings of salvation to the most ignorant and destitute of the human race? Are not the inhabitants of the Southern Islands of the sea casting their dumb idols to the moles and bats, and erecting temples for the worship of the only true God? Are not the descendants of faithful Abraham receiving, with delight, the evangelical records in their own native tongue, and studying them with zeal, to their great advantage? And whence is it that so ardent a thirst should have been excited among the nations of the earth for the Living Waters of salvation? Whence this anxious solicitude for the Oracles of Divine Truth? Is it not demonstrative proof of the fulfilment of the promises of the Gospel.

To promote the glory of God and the salvation of our fellow-candidates for immortal life, and thus becoming actual labourers with Christ in the great harvest of his kingdom, ought to be the ardent wish of every true disciple of the Cross.

Let us, then, be far, not only from discouragement, but let us exceedingly rejoice in that success with which it has pleased a gracious Master, thus far, through good report and evil report, to succeed our feeble exertions, by the generous aid of our fellow-citizens and joint expectants of eternal life. "Not unto us, not unto us, O Lord, but to thy great Name be all the praise."

The President paid a deserved tribute of respect to the memory of JOSHUA M. WALLACE, Esq. and Mr. JOHN MURRAY, jun.; the former of whom presided in the Convention which established the Society, and the latter was a prominent and valuable member of the Board of Managers; and concluded his address, as follows:

These servants of the living God have finished their task, and are now, we trust, enjoying the unspeakable rich reward of everlasting love. It becomes us, therefore, to be humbly resigned to the divine will, and to say, with entire sub-

mission of spirit, "thy will be done on earth as it is done in heaven." Our Sovereign Lord and Master hath called them to receive the plaudits of "well done, good and faithful servants, enter ye in to the joy of your Lord," to which, with holy confidence, we add our submissive Amen.

After the Annual Report was read, the Hon. JOHN COTTON SMITH, late Governor of Connecticut, moved the adoption of the Report, and addressed the President as follows:

MR. PRESIDENT,

Before I submit the resolution which it is my intention to offer, I must be permitted to express the grateful sense which I trust we all entertain of the distinguished services rendered by the Board of Managers, as detailed in this highly interesting and eloquent Report; and to congratulate you, sir, and every friend of the Institution, on its increasing prosperity. It is, in truth, a subject of humble and devout acknowledgment, that whilst the illustrious model of all Bible Associations has encountered, from the first, (with glorious success indeed,) an opposition as virulent in spirit as it was unprovoked in its origin; this Society has been permitted, by a gracious Providence, to move on free and undisturbed. The cavils of enemies, and the fears of friends, have been alike subdued, and the American Bible Society presents to the world the cheering spectacle of harmony and christian fellowship amongst its members of various communions, and of perfect unanimity in the execution of its plans. That the Society has a strong hold upon the affections and confidence of the religious public, could not be shown more decisively than in the liberal contributions to its funds during the past year—a year of almost unexampled pecuniary embarrassment throughout the country. It will be seen, sir, that no inconsiderable portion of these offerings were made by female hands. The fact may well awaken our gratitude, but not our surprise. Munificence like this comes from a quarter where it will ever be found, from that sex who were the early and tried friends of the blessed Redeemer; who not only beheld with ecstasy the triumphs of his mercy, but who ad

hered to him with unshaken constancy in his deepest humiliation, and who have been at once the ornament and support of his Church to the present hour. The same benevolent spirit in the community at large, I doubt not, will continue, and from the same cause, a thorough conviction of the immense utility of the Institution, whether regard be had to the sacredness of its design, or the wide extent of its operations. These, sir, let it be remembered, are not limited to a few districts, states, or territories, nor even to our own vast republic, which at length has oceans for its boundaries. No, sir, from the table which is here spread, the bread of life is to be dispensed to the destitute of the whole American continent, and surely a more diversified and interesting population cannot be found upon the globe. Whatever may be the destiny of the people of South America, whether they are to reach the dignified rank of freemen, or, after a few struggles to relapse into colonial degradation, the Bible will be equally necessary to them. It is its Divine excellence that, besides bringing life and immortality to light, it adapts itself with wonderful pliancy to every condition in which man can be placed. Is he free?—it restrains his strong tendency to licentiousness. Is he a slave?—it may not indeed break the fetters of bondage, but it will assuredly lighten their pressure. In a word, it teaches him, to use its own touching language, *in whatever state he is, therewith to be content*—the great end of all human pursuits! the sum of human happiness!

But the field of enterprise which I own to you, sir, I am most anxious to see fully occupied by the Board, one on which they have already most happily entered, is the diffusion of the Holy Scriptures amongst the aborigines of our whole western hemisphere. I rejoice that light and hope begin to dawn upon a subject which has been so long involved in darkness and despondency. We have heard of the early exertions of our pious ancestors to reclaim the savage tribes, and of their great confidence in the success of those exertions; and although enough was done to demonstrate the practicability of the undertaking, yet we know that in the sequel their fond expectations were de-

feated. Similar attempts successively renewed were equally unavailing; until at last the revered names of Elliot and Brainard were rarely mentioned unaccompanied with a sigh, that piety so exalted should have been employed in a cause so utterly hopeless. Despairing, finally, of ever making our red brethren *Christians*, we seemed to have forgotten they were *men*; and Indian warfare, in the estimation of too many of our countrymen, was but another name for the chase of the wolf and the tiger. Sir, I bless God that these unworthy sentiments are now practically disavowed; that higher and nobler views are entertained, not by private Christians alone, but by the first authorities in our country; and particularly that he whom these children of the forest have been accustomed to style their *father*, is disposed to prove his title to the appellation, by extending to them, with a truly paternal hand, the blessings of civilization and religion. It is encouraging, nay sir, it is delightful to perceive on their part an increasing disposition to accept the proffered boon. Who, then, that regards attentively the aspects of Providence, can doubt that this great scheme of benevolence is fast approaching the period of its accomplishment? And who can describe the full tide of happiness and glory which will flow from its consummation? Then, Mr. President, in the prophetic and sublime words of this sacred volume, then, indeed, “the desert shall rejoice and blossom as the rose,”—“the mountains and the hills shall break forth into singing, and all the trees of the fields shall clap their hands.”

The Rev. THOMAS LYELL, Rector of Christ's Church in this city, seconded the motion; and, after a few introductory remarks, thus proceeded—

There was indeed a time when the Bible cause, transcending as it does every other in the benevolence of its design, the grandeur of its career, and the glory of its achievements, seemed to appear in an attitude of dependence, and to ask, with some solicitude, the aid of warm-hearted and enlightened eloquence. Nor did it ask in vain. The

friends of the general and universal diffusion of the Scriptures—of the Scriptures alone—of the Scriptures without note or comment, appeared before the public, and instantly the public esteem was conciliated; and so conciliated, as to enlist in the noble cause not only its eloquence and its talents, but its rank, its influence, and its wealth. Kings and princes became its fathers and patrons, and queens and princesses adopted it, as did the daughter of Pharaoh, the infant law-giver of Israel, for their own. Its fame spread and its praise was celebrated, not only throughout Europe, but among distant nations, who heard in quick succession (for the designs of mercy move with celerity) the joyful tidings, “Arise, shine; thy light is come, and the glory of the Lord is risen upon thee.” Yes, sir, the pleasing employment of eulogizing the Bible cause, instead of being confined, as it was sixteen years ago, to a few individuals only, is now performed by grateful nations, who, in not less than one hundred and twenty different dialects are daily rising up and calling its abettors and friends blessed. Contemplating the origin of the most benign and stupendous plan ever adopted since the day of the incarnation of the Son of God, for the benefit of mankind, we are constrained to ask, “Who hath despised the day of small things?” And turning our attention to its astonishing progress and glorious results, to exclaim with admiration and joy, “What hath God wrought?” We know that the work is the Lord’s. If its progress proves this, as most unquestionably it does, so also does its origin. Yes, sir, its rapid progress; its vast extent; its powerful patronage, and almost incalculable resources, do not more fully, than its humble origin, demonstrate that the work is the Lord’s. It is highly interesting to look back to the rock whence, as a Society, we were hewn, and to the hole of the pit whence we were digged. Whence did that exuberant stream of benefits which is now refreshing and fertilizing the moral world, and causing it to bring forth the fruits of good living to the praise and glory of God—with whom did it take its rise? From whose lips dropped the first suggestion—a suggestion to

which Angels listened with extatic joy—of repairing, by the universal diffusion of the Scriptures, the wastes of many generations—of making the wilderness and the solitary places of the earth glad, and of causing the deserts to rejoice and blossom as the rose? From whom the Godlike design of furnishing an abundant supply of the balm of Gilead—of the leaves of the tree of life for the healing of the nations;—of sending to their relief that admirable remedy which is able to recover them from the moral maladies under which they were labouring;—of delivering them from the smart, and soothing the anguish inflicted by the ferocity of the passions, the cruelty of superstition, and the relentless and sanguinary enactments of idolatry?

Who could have supposed that *in England, of all places on the earth*, a Baptist preacher—pardon me, sir, I mean—those who know me know I mean no disparagement of that or of any other denomination of Christians; who but God, who seeth not as man seeth, would have selected for such a purpose one who was comparatively unknown?

True, he was qualified; but in what did his qualifications consist? Not in worldly greatness, power or rank, but in that which has never failed to distinguish or characterize this Society. I mean a benevolence the most warm, and diffusive, and impartial—a benevolence which, overlooking sectarian limits, embraced in its arms the whole family of man. A benevolence as expansive in its range, and as free in its offers as the love of Heaven which inspired it; which, in its eager course, delighted to mingle with every kindred flame, until the brightness of its beams should illuminate and cheer, as they do at this moment, the inhabitants of the world. When the Bible, sir, was to be circulated among all nations, it pleased God, it would seem, to break down, at the very commencement of the work, the walls of sectarian partition and of national prejudice—to unite men of all climes, and Christians of all creeds. In every thing belonging to this business the hand of God is seen, and the efforts which have been made and are making to evangelize mankind, tend to increase, among Christians themselves, that unity

and Godly love, without which, whatever may be our pretensions, our religion is vain. In the business in which we are engaged there is neither barbarian, Scythian, bond, nor free; neither Romanist nor Protestant; Churchman nor Dissenter; Armenian nor Calvinist, but Christ is all in all.

But pardon me, venerable sir, I did not rise for the purpose of instructing this enlightened assembly, but to express sentiments of congratulation. Of these my heart is full.

I congratulate you, sir, on being permitted to preside on this occasion. I congratulate the Society at large on the things which have come to pass in these days. I congratulate kings and potentates, statesmen and warriors, philosophers and patriots, bishops and their flocks, ministers and their people, in being permitted to be co-workers with the God of love in breaking down the kingdom of Sin, Satan, and Death, and in establishing on its ruins that of the Redeemer.

On proposing a vote of thanks to the Managers of the Society, the Rev. Dr. BALDWIN, a Baptist Clergyman of Boston, delivered the following remarks:—

The return of this joyful anniversary brings with it a train of pleasing reflections, peculiarly calculated to awaken in the mind the most ardent desire for the spread of divine knowledge.

It may not, however, be wholly unprofitable to reflect a few moments on the past and present condition of mankind. In viewing the moral state of the world, an ancient prophet was led to exclaim, "darkness hath covered the earth, and gross darkness the people." Where the light of divine revelation has never shed its cheering beams this darkness still remains undiminished. The lapse of ages has made no improvement in the moral condition of man. Multitudes of beings, like ourselves, destined for immortality, are still sitting in darkness and in the region of the shadow of death. But shall this dreary night be perpetual? Shall no ray of light ever cheer and soften the dismal gloom? Must man still grope his way without knowing whither he is bound?

No, blessed be God, the world shall yet be enlightened, the prophecy of Daniel shall receive its full accomplishment, when "many shall run to and fro, and knowledge shall be increased."

Do not the signs of the times, sir, indicate, that this prophecy is now fulfilling? Has there ever been a day since the dawn of Christianity, when such glorious efforts were making for the spread of divine knowledge?

The ministers first employed in publishing the doctrine of the cross were specially endued with the gifts of the Holy Spirit, by which they were enabled to confirm their doctrine by miracles. But beyond the limits of their personal operations, they had no means of spreading the knowledge of the sacred Scriptures without copying them by hand. This process must have been necessarily slow and expensive. Hence we learn, from the history of those times, that for a single copy of the Bible, tolerably written on vellum, people were wont to pay from four to five hundred crowns. How few could possess a Bible at such a price. It was thought that the Bible was the first book ever impressed on moveable types. A single copy of this rude impression was sold in France for sixty crowns! Now, a much fairer impression can be procured for less than one. What an interesting contrast! What blessings attend the day in which we live!

You will permit me, venerable sir, to mention one other discovery, which has contributed little less to the spread of Christian knowledge than the one just noticed. I refer to the discovery of the Magnet, and the invention of the Mariner's compass. Whether this invention is to be ascribed to the *Chinese* or to *Giosue* of Naples, does not concern us. But we feel bound to acknowledge the goodness of God in directing the inventive powers of man to make the interesting discovery. But for this invention, this western continent had remained unknown to the civilized world. It would have continued, to the present time, the exclusive abode of savage men and beasts. But for this, the Bible had never visited these "goings down of the sun." No Christian temple had ever lifted its lofty spire, nor the "church going-bell" been

heard in this land of pagan darkness. How much, sir, we are indebted to this interesting discovery for the vast increase of Divine knowledge in these latter days.

The Christian world appears, sir, to be awake, in some good degree, to these important advantages. She is now improving them in spreading the sacred Scriptures, in their different languages, among all the nations of the earth.

What prodigies have been effected by the British and Foreign Bible Society ! I mention, sir, this Parent Institution, this wonder of modern times, with the profoundest respect. I nevertheless, sir, cherish the hope, that in her *means* and *efforts* the American Bible Society will be second at least to no other on earth.

We most devoutly hope the time is not far distant, when, what the enraptured Psalmist said of the heavens, may be said of the Holy Scriptures. "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

Do we esteem the Bible, sir, as "Heaven's best gift to man?" Then how can we better manifest our love to the Redeemer's cause, and to the souls of men, than by placing this precious treasure in their hands? Without this, all before us is total darkness. Give up the Bible, and the cheering prospect of immortality is extinguished in a moment! Reject the Bible, and we find ourselves at once in the midst of a fathomless ocean, clinging to the wreck of our former hopes, but without either chart or compass!

I acknowledge, sir, I feel myself a sinner in the sight of Heaven. I am hence led to ask, with trembling solicitude, *How can men be just with God?* I pause for an answer. Reason furnishes none that satisfies my mind. Heathen oracles are silent. I consult the *Veda* and the *Shasters* of Bramah. They direct me to wash in the Ganges. I wash, but I find no relief!

"The leprosy lies deep within."

But, sir, I open that blessed book of God, and there read, that "THE BLOOD OF JESUS CHRIST HIS SON, CLEANSETH FROM ALL SIN." I embrace the precious truth, and my heart is at rest. I am instantly filled with gratitude to him who has power on earth to forgive sins.

Do we then, sir, indeed believe, that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life? Do we believe what we profess, that *there is salvation in no other?* That *there is none other name under Heaven given among men, whereby we must be saved?* If so, we shall not slacken our efforts until the whole earth shall be filled with the knowledge of the Lord, as the waters cover the seas.

The Rev. Mr. McEwen, of New London, Connecticut, rose to second the motion proposed by Dr. Baldwin; and having offered a number of introductory remarks, continued as follows:

The Bible, and the Bible alone, contains that instruction which furnishes man with a knowledge of his character, his duty, and his interests. Withhold from him this Book and require him to be virtuous, to have right affections, and to act from right motives, and you demand of him an impossibility. He is required to love God, to repent of sin, to reform from wickedness, to believe on the Saviour, and to observe the duties of piety and benevolence. But no man can love God any farther than he knows what God is; no man will humble himself for an unknown transgression, or obey a hidden injunction. True religion can prevail in this world to an extent no wider than the actual circulation of the Holy Scriptures give it a vehicle for its prevalence: it can wind its way into no more of the recesses of that territory which it nominally occupies, than are actually penetrated by this sacred Book.

Convinced of this most simple and obvious truth, benevolent men are uniting in a design no less than that of exhibiting to the people of this earth the Holy Bible in every language spoken by men. Then will the admonition of Christ sound through the earth; "ye have no cloak for your sin."

In a work so great many must be engaged: to one so delightful all should be invited. It affords no trifling pleasure to a social mind on this occasion, to reflect upon the measures adopted by the managers of this Institution for enlisting in its service the wisdom, the piety, the

benevolence, and the pecuniary resources of this country. Permit me, sir, to admonish those who have come together from different and distant parts of it to witness the kindness and propriety of those measures, and the zeal and friendship which here prevail: who have come themselves to catch something of that Heavenly flame which warms the hearts of this assembly, that the pleasure which they seek can be consummated only by the establishment of Auxiliary Societies in the several districts in which they reside. This Parent Institution may exist, its annual meetings may be holden, its noble designs may be displayed, its character may be exhibited as an object of national admiration; but the means of its lasting usefulness and glory must be furnished by that vast co-operation of benevolent individuals which Auxiliary Institutions alone can engage. When residents in distant places shall have returned to the places of their abode, and in circles of their acquaintance and neighbours shall tell the story of this day, and shall read and distribute the Report to which we have now listened, the pleasure which they will feel and impart will depend almost exclusively upon that reciprocal interest which will be felt by those only who bear a part in this national benevolence.

It is not sufficient that an invitation goes forth from this centre of action to every plain, uninformed, and busy man of our country, to become a member of this Institution, or to send it to his occasional donation. He will seem to be taxed for the support of a distant enterprise. But let him see a branch of this Institution at his own door, his neighbours attaching themselves to it, the fair fruits of it springing up in haunts of ignorance and wretchedness which fall under his own observation: let him understand that such associations, such exertions, and such effects pervade his country, and are ultimately to expand through the world, and he will eagerly tax himself for the promotion of the common cause.

This cause is the cause of God, and it will prevail. So many minds, and so many hearts are already turned to the vast duty; and such multitudes of men

are so fast learning the secret of distributing the burdens of the service, so as to profit by their united efforts, that we may indulge the pleasing anticipation of seeing at no very distant day, depositories of Bibles in every small section of the world. It will be no longer said in any place, "this is a land of Bibles;" but, in every place, "this is a world of Bibles."

On moving a vote of thanks to the Treasurer and Secretaries, the Rev. Mr. Stansbury of Albany, made the following remarks:

MR. PRESIDENT,

We are perpetually receiving blessings from God, but none surely that may be compared with the privilege of blessing others. This exalted power associates us (if the expression may be allowed me) with God himself, whose glorious prerogative it is to be the greatest of all givers. There is a bliss about its exercise which makes its way into the dearest and coldest of bosoms. Even the miser feels it, when he has by some happy fortuity broken through the dull monotony of getting and hoarding, and has ventured for once to give. All men feel it when the call of some blessed charity brings heart to heart and hand to hand: when a purse is to be made up for the widow, or the little orphan is to be fed, or clad, or schooled. But, sir, to-day this heavenly bliss of giving takes a higher form and exerts a more elevating power. Were we met to provide no better thing for our fellow-man than a perishing weed to cover his flesh, or the perishing food that sustains its life, we might rejoice indeed, but it would be with none of that mixture of sublime emotion that is thrilling at this moment through so many hearts in this assembly. No, sir: ours is a higher charity. We meet to make a gift to the immortal mind: to give to sorrow a more than mortal solace, and to want a more than earthly supply. We are met to spread the Bible of God: a book it is now too late to eulogise. I will not attempt to praise it. The eulogy of the Bible is in the tears of the penitent whom it has subdued; in the ardent vow of the profligate it has reclaimed; in the meek fortitude of the suffering, whom it has sustained; in the triumphant songs of the

dying it has saved. Its monuments are in the laws, whose spirit it has enlightened and purified; in the national sentiment which it has raised and refined; in the national light which it has sent down to the habitation of the lowest poor; in the national morals, whose tone it has elevated and established; in the national institution, whose genius it has pervaded with equity and freedom; in the national charities, which owe their very being to its power. The hand of culture cannot be more distinctly traced on the face of wild and desert nature than the effect of this book on the moral condition of man. Look at man without it. Look, sir, at those immortal republics, the glory and perfection of the pagan world. What were morals there? Morals? where the most rigid of exactors suffers me to steal, and commends me if I cover the theft by falsehood: where the highest public authority tells me if my child is feeble or deformed, to bring it to the public officer, that it may be destroyed: where another instructor allows me to murder my mother when she is old: where another permits me to marry my daughter or my sister; and another informs me it is a virtue to become my own destroyer. From morals do we turn to religion? The darkness deepens. I ask the same masters of reason what I must worship? And one tells me to worship the sun and moon; another sends me to deified men and heroes; another builds me an altar to winds and storms; another to famine and pestilence; deities multiply at every step, and swarm in every pool, and I am bowed down to apes and crocodiles, to dogs and serpents, to "birds and four-footed beasts, and creeping things." I ask them once more, How I must worship? and a priestess of Diana brings me a naked boy, and binding the little trembler to the altar, puts a scourge into my hand and tells me to whip him to death: the Druids bring me a hurdle of reeds, and inclosed within a fellow-man, made in my own image; he takes the scourge out of my hand and supplies its place with a torch; another shows me Moloch sculptured in brass and surrounded with flames, and asks me to take the babe out of my bosom, and lay it within those outstretched and fiery arms. Such, sir,

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after all the boasts of infidels, and all the charitable hopes of weak and mistaken Christians, was the pagan world. And has it changed? What then means that infant's shriek as it is dropped, by a mother's hand, into the gaping jaws of that often fed and almost tamed alligator? What means that column of smoke, that horrid din of drums and brazen cymbals, that heart-appalling pile where life lies interlocked and wedded with putrid death, where outraged nature struggles and upbraids in vain, and children's hands are set to burn the living palpitating breasts that gave them suck? What means that moving mountain of all obscene things, that misshapen abomination on its top, or those maniac worshippers crushed beneath the slow-moving wheels below? Does this look like saving light; and are these the proofs that the Bible is not needed? No, sir, I turn my eyes in vain over the wide spreading waste. From the mysteries of the Edda beneath the pole, to the mysteries of the Vedas beneath the line; from the attenuated refinement of Athens to the grossest barbarism of the Tartar desert, from remotest Thulé to the Indus and the Ganges, there is neither knowledge of God, practice of holiness, nor hope of heaven; it is one vast Zahara, where neither rain-drop falls, nor dew exhales, nor wholesome herb, nor flagrant flower lifts its head. And oh! Mr. President, when we reflect how appalling a proportion that moral desert bears to the little verdant spot around Siloam's well, can we want either gratitude for our own distinguished blessedness, or motives of exertion to dispense it to others?

Mr. Stansbury added a number of remarks on the importance and the pleasure of distributing the Bible, and closed as follows:

All this, sir, is pleasure, and pleasure only. If there be any thing that deserves the name of labour, it falls upon those who with so much assiduity and faithfulness have watched over the concerns of this growing Institution, and counselled with so much wisdom for the sacred interests of the Bible cause. Let them accept the tribute of a grateful country; and while they continue their high and

holy task, let them lift their eyes to that day that is approaching, when from the rock on which the pilgrims landed, to the farthest promontory on the shores of the Pacific, from the pole to the Isthmus, and from the Isthmus to Cape Horn, this book of God which they distribute shall spread its pure light over the greatest and the happiest land that morning ever visits or spring adorns.

The Hon. ROGER MINOT SHERMAN, of Fairfield, Connecticut, having moved a resolution of thanks to the Congregations and Individuals who had made their Pastors life-members of the Society, proceeded as follows :

MR. PRESIDENT,—The numerous instances of this liberality, by Societies and Individuals, merit our sincere acknowledgments. No object, which has hitherto engaged the attention of men, is more interesting to our fallen world, than that to which they have contributed. The wealth, the influence, and the numbers which it has embodied, evince a change in the human disposition, and indicate some great approaching crisis in the system of events.

From the earliest annals of history, the world has been involved in moral darkness, and the light of heaven has shone but on a few. The abuse of blessings, and mutual infliction of injuries, have rendered our habitation a scene of suffering and of guilt. The soul which was bought with a Saviour's blood, and capable of high and immortal destinies, has been borne down with a weight of moral infirmity ; its beauty marred, and its symmetry distorted ; powers which were bestowed by a kind Creator, competent to the attainment of the highest bliss, have been perverted to the unhallowed purpose of self-destruction, and employed to lengthen our removal from the Fountain of Good. When we compare our history with the wise and friendly counsels of Revelation, we are astonished that self-love has been so unenlightened, and that all efforts for our restoration to innocence and wisdom have been so unavailing. Without the aid of the Sacred Records we should be baffled in attempting to account for the past condi-

tion of the world, and despair of any material melioration of the state of man. But while the holy Scriptures unfold our character, and exhibit it in all its gloom, they shed a lustre on our future history, and enable us to cherish the noblest hopes.

The Pagan nations of antiquity, who made the greatest attainments in literature and the arts, made little progress in the actual improvement of the soul. The proud and craving principles of the heart—those principles which would destroy but for their countervailing opposition to each other, were, indeed, disciplined by refinement, and, in some degree, corrected by civilization ; but still remained the master-springs of human action. They have ever continued to embitter the enjoyments of domestic life, disturb the harmony of more extended social intercourse, engender tyranny in the administration of civil government, rebellion against just authority, collision and conflict among neighbouring nations, and, in the fervour of excitement, to convulse the earth with revolution, and drench it with blood.

Until within the last thirty years, the progress of events has been comparatively slow ; but in that little period we see concentrated the revolutions of ages. It was preceded by the proudest achievements of philosophy. The governments of Europe had stood strong, until their principles were moulded into the very habits, dispositions, and religion of the people. The most eminent geniuses of the age, men who boasted of their knowledge of the heart, and professed to understand the principles of its most complex and subtle operations, attempted the bold experiment of banishing the holy scriptures from the earth, and rearing the human mind to perfection, freed from the restraints of moral and religious influence. At an early period they were seconded by the authority of a nation, pre-eminent in power, and splendid in the career of improvement. The experiment was fairly made. It was fostered by a greater coincidence of circumstances favourable to the design than would have occurred in any preceding age of the world. Many of us have witnessed its origin, its progress, and its end. Go-

vernments have been overturned, cities wrapt in flames, and millions hurried by violence to the grave. Even now we see the traces of far-spread desolation, and feel the earth still trembling from the tremendous shock. Could we raise the veil which hides the world of spirits from our view, and see there the consequences of thus disowning God on earth—could we feel their weight, and comprehend their eternity, our hearts would sink in view of the appalling scene. But, so immoveable is the seemingly fickle heart of man; so strong his apparently feeble resolutions, that, without omnipotent aid, the awful vision would yield no salutary influence, but terminate in transient and profitless dismay. Those who will not hear Moses and the prophets, will not be persuaded by converse with the dead. The eventful period of which we speak has exhibited the human character in lights illustrative of the unspeakable value of the Word of Life. Standing like the prophet on the Mount, we have seen *the strong wind which rent the mountains and brake the rocks in pieces; and after it the earthquake and the fire.* In them were unseen, the footsteps of the God of order. After them is a *small still voice* which speaks from heaven, awakens the soul to aspire to endless bliss, and invites to a communion with God and the humble and happy followers of the Prince of Peace.

Although this display of man, in the majesty of his reason and strength of his native character, has incurred a cost surpassing human calculation; yet the grand experiment has for ever refuted the arguments of infidelity, and furnished a vindication of the rights of the only Potentate, which overawes the soul and composes the world to silent admiration.

'Tis the prerogative of God to educe good out of evil. The highest achievements of his grace have been wrought by the instrumentality of his enemies; and attempts, in their design and tendency most disastrous, have often resulted in the advancement of the happiness of man. By the events to which we have alluded, the state of civil society has been improved, the ramparts of tyranny and superstition shaken, and a way opened, through those great barriers, for the

peaceful diffusion of knowledge and virtue. —How audibly does the voice of Providence call on the friends of truth to avail themselves of this auspicious period to multiply and diffuse the rays of divine light! Even during the storm which desolated Christendom, the mild beams of the gospel, by means of Bible Institutions, penetrated the dark cloud which involved the nations; touched the hearts of monarchs, and gilded the morning of peace with heavenly lustre. The Scriptures have taught humility in the palaces of the great, and carried wealth, more precious than silver and gold, to the cottages of the poor. Tenants of the dungeon have found a liberty which no earthly prison can restrain; the children of sorrow a consolation which no adversity can sadden. The oppressor and voluptuary have been made to tremble when reading of righteousness, temperance, and judgment to come; and the blind idolator has caught a ray from the Living God. How noble are our objects, and how encouraging our hopes! The patriot who breaks the tyrant's sceptre, and the monarch who disenthalls nations of political slavery, are held in long and honourable remembrance; but the Everlasting Gospel, now preached by the mighty angel who is flying through the midst of heaven, emancipates the spirit from the empire of the world, and the body from the cold and deadly bondage of the grave. What heart, susceptible of pity or of love; what mind capable of discerning moral excellence or estimating intellectual elevation, but must zealously co-operate in our great design? But *except the Lord build the house, they labour in vain that build it.* 'Tis a work for omnipotence, and our efficiency is as humble instruments of his power. Unencouraged by the promises of his word, and the language of his providence, we could assure ourselves no success in the magnificent enterprise. The consummation of our hopes must be in fulfilment of *his* design; and every event in the mighty system of his administration must occur *when the fulness of time* for its accomplishment *has come.* The recent history of that portion of the world, to whom are now *committed the oracles of God*, has inspired millions with the confidence that *man's redemption draweth nigh.* In the

sixteen years which have elapsed since the establishment of the British and Foreign Bible Society, similar institutions, under its genial influence and example, have multiplied and flourished on both the continents. A system so extensive, so pure, so powerful, so incapable of perversion to any evil purpose; whose disinterested beneficence annihilates political discord and sectarian asperity; whose power awakens no jealousy, and diffuses its influence unobstructed even by the prejudices of perverted minds; must have arisen under the special auspices of heaven. The dawn it sheds on the earth is the morning of that day whose splendours beamed on the eyes of ancient prophets, and now radiate from the face

of Him that sitteth on the throne. May we witness the extension of their mild but resistless influence until the earth is filled with His glory, and the soul of man conformed to His adorable image.

For copies of these Addresses, we are indebted to the seventh number of the quarterly extracts, published by the Society. To this number a note is appended, expressing the regret of the Committee of Publication, that they had been unable to procure "the very able speeches delivered on the occasion by the Rev. Dr. BRECHER, of Litchfield, Connecticut, and the Rev. Dr. GRIFFIN, of Newark, New-Jersey."

LETTERS FROM MISS HOYT, LATE A MEMBER OF THE UNION MISSION.

SINCE the melancholy tidings announced in our former number, no intelligence has been received from the Mission to the Osages of the Arkansas.

The following extracts of letters, from Miss Hoyt to her friends in Connecticut, are copied from a paper published at Bridgeport. Having been written but a few weeks before her death, they will be read, at the present time, with peculiar interest:

Miss Hoyt to her Sister in Wilton.

"Pittsburg, May 20, 1820.

"We have had some interesting seasons in this place. A special prayer meeting was held in Mr. Swift's church on Wednesday evening, in behalf of the Mission family. Mr. Swift, in an exhortation, stated the reasons why they should pray for us. This brought to view the difficulties which would attend us. A Mr. Patterson, an aged minister, who resides in this place, addressed the family very affectionately. The further I proceed, the more sensible I feel of the responsibility of my situation. To see the interest manifested by Christians—the self-denial exercised by some that they may have something to contribute, is enough to bring home the question frequently to my heart, what manner of person ought you to be? But still I am burthened with an evil heart. What shall we render to our gracious God that there

is sufficiency in Christ for those who feel the burden of sin. I have resided while in this city, in a good minister's family. I am surrounded with mercies I cannot now enumerate, but how soon we shall sit in the streets of the new Jerusalem, and recount innumerable blessings we have in life received, and adore the wonders of a Saviour's love, we know not. While we live, do let us live to God. I repeat it, do let us live to God. Though separated from each other, let us daily meet at the throne of grace in fervent supplication, not only for ourselves, but for the benighted heathen.

"May 22. Remember me affectionately to beloved friends in Wilton. When you write, which I hope will be soon, please to be particular in stating facts relative to Zion's prosperity. Let not your children forget their absent aunt. Train them up for God: not by precept only, but by example. Grieve not at my absence, but rejoice that I am permitted the privilege of giving myself to God in this way, which is my most reasonable service.

"We expected to have left this city this day, but on account of the indisposition of one member of the family, we stay another day. May the prayers of Christians ascend to God for us.—May the angel of the everlasting covenant go before us to prepare our way: may the everlasting Father be with us, and all will be well, sickness or health, life or death. I think

I can say I rejoice in the government of God. He is my shepherd, I shall not want. Be not uneasy about me. My health is good; I am safe, for the Lord is my portion; but that is not all, the members of our family are kind, attentive, affectionate, obliging, and what more could I wish? The Lord be praised evermore."

Miss Hoyt to her Uncle, Lambert Lockwood, Esq. of Bridgeport.

"*Mission Boats, May 31.*

"I find myself agreeably situated on board this floating habitation; a member of a family united in bonds of Christian affection, gliding gently down the beautiful Ohio; now enjoying the pleasant scenery of the banks and rising hills, covered with the verdure of the forest trees, gradually rising one above another in majestic beauty; then a little low cottage or some noble farm house appears in view.

"When in Pittsburg, we enjoyed Christian society and the blessings of the sanctuary. We left Pittsburg on the 24th. We proceed about 50 miles a day. The river is in pretty good order to descend, considering the lateness of the season. We spent the last Lord's day in Marietta; esteeming it a privilege, that so far from our homes, we may meet with the people of God, in a house consecrated to his service. Marietta is pleasantly situated on each side of the mouth of the Muskingum. The Rev Mr. Robbins is a settled minister over the Presbyterian church. Christians there are rejoicing in the prospects of a revival, or rather in the commencement of one. They numbered rising of 20 that were under solemn impressions. The people here brought in of their worldly substance for the use of the Mission.

"June 5th. My time, since this boat has been my habitation, has been much employed. Our family consists of 26 persons, including Mr. Vaill's four children. We have a pilot at the helm of each boat; two employed as oarsmen, who are to accompany us to the place of destination. A mill-wright, of the Baptist denomination, was Providentially, as we trust, found at Marietta, who volunteers his services for the promotion of Christ's cause.

"You will perhaps think that we can-

not be very comfortable so many of us in so small apartments; but I can assure you we are very comfortable. We have each of us a place for lodging on the side of our apartment. We all sleep on mattresses quietly, sweetly, and generally rise refreshed. A bell was provided in Pittsburg, which is rung at four in the morning, for the family to rise. It rings again at half past four for the family to assemble, when we hear a portion of scripture read, sing a hymn, and unite in prayer. After the close of these exercises, the boats are loosed from each other and from the shore, and we immediately commence our daily voyage, borne by the gentle current towards the interesting place of our destination.—The boats come together at the ringing of the bell, for our meals. The motion is so gradual, that we can read, write, or work, without the least interruption.

"June 9th. We spent the last Lord's day pleasantly in Augusta, Ken. The Presbyterian minister of that place, Mr. Mac Caulley, appears to be a truly excellent and godly man. We arrived in Cincinnati on Monday the 5th. The brethren took in provision, hired three more men to be dismissed at pleasure, or to accompany us to Union, if their conduct be suitable. We were detained in Cincinnati till yesterday about 11 A. M.—enjoyed the Society of Christians while there. They have two Presbyterian ministers. The city is much larger than I expected, and appears to be rapidly increasing. They have a large brick building used as a Lancasterian school, grammar school, college and museum. Reflections peculiarly solemn occupied my mind on leaving this place. Christians here, as in other places, assembled on the banks of the river, to give us their parting blessing. A hymn was sung. President Slack prayed. The Rev. Mr. Wilson gave the family a solemn, interesting, and affectionate address. Judicious persons, who are interested in behalf of the mission, manifest an anxiety with respect to our health, going south this season of the year. As yet, we have been blessed with health. How long it will please God to continue it, I know not, nor do I desire to know. His will be done, and all will be well; sickness or death, life or health. Sweet

will be the hour when we are released from these decaying tabernacles, and received into the arms of everlasting love, to extol, through eternity, the infinite richness of divine grace.

"Be not anxious about me, I am safe

and in perfect health. Think not of me as a stranger in a strange land, but think of me as bountifully supplied by the kind hand of our heavenly Father, with every needed good, surrounded by a pious, attentive, affectionate family."

Foreign Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE *Sixteenth Anniversary* of the British and Foreign Bible Society, was celebrated at Free-Mason's Hall, London, on Wednesday the 3d of May last. The meeting was opened by the venerable President, Lord TEIGNMOUTH, with the following address:

"In opening the business of the Meeting, I shall trespass as briefly as possible on your time and attention. But I should not do justice to my own feelings, nor probably satisfy your expectations, if I were to omit offering a tribute of respect to the memory of his Royal Highness the DUKE OF KENT; a tribute most especially due to him from the Members of a Society, the prosperity of which he so anxiously endeavoured to promote. We have had the gratification to witness the exertions of his Royal Highness in this place, and I could with pleasure refer to numerous instances of his condescension in attending the meetings of Auxiliary Bible Societies. On these occasions the dignified affability of his demeanour was not less conspicuous and endearing than his zeal for the success of the Institution which he so publicly patronized. It has now lost the benefit of his services; but the remembrance of those which he rendered to it will long be retained with heartfelt gratitude, and with the deepest regret for that calamitous event which has deprived the Society of the continuance of them.

I had the honour to communicate to her Royal Highness the Duchess of Kent a resolution in accordance with these sentiments, which she was pleased graciously to receive, and at the same time to express the interest which she felt in the prosperity of our Institution.

I have now to present to the Meeting letters from the ARCHBISHOP of TUAM, the BISHOP of CLOYNE, the BISHOP of NORWICH, and one from the venerable BISHOP of DURHAM, now in his 86th year; and I shall leave the comment on them to your feelings."

The letter from the very aged and respectable BISHOP of DURHAM will be read with interest. It is as follows:—

Cavendish Square, May 2, 1820.

"MY DEAR LORD,

"Having, for some years, been reluctantly compelled by my advanced age to discontinue my attendance on the Anniversaries of the British and Foreign Bible Society, I cannot but feel some apprehension, lest the cause of my absence should either be forgotten, or misconstrued into coldness towards its concerns. Your Lordship will therefore allow me to request, that you will assure the Meeting that my feelings on this most interesting subject admit not of being changed; or rather, that they have indeed been changed, from the confident anticipation of great future benefits, with which I hailed the earlier efforts of the Society, into devout and fervent gratitude for the success with which its maturer labours have been crowned. May those labours continue to be made with zeal and charity, and Christian meekness; and then we may be humbly confident that the favour of Almighty God will continue to attend and bless them!

(Signed) "S. DUNELM."

P. S. "I trouble your Lordship to add the inclosed draft for fifty pounds to the funds of the Society."

An abstract of the Report was read by the Rev. JOHN OWEN, assisted by the Rev. DANIEL WILSON; from which it appears, that the issues of Bibles and Testaments [within the year, were 115,775 of the former, and 141,108 of the latter; making the total of both issued by the Society, in the course of fifteen years, more than TWO MILLIONS FIVE HUNDRED AND FIFTY THOUSAND.

The Receipts and Expenditures of the Society during the last year, are stated in the Abstract, as follows:

Total Net Receipts £93,033 6 7

Which included—
contributions from Auxiliary Societies 51,129l.
6s. 3d.—Receipts for Bibles and Testaments, Reports, and Monthly Extracts 30,004l. 8s. 5d.

Total Net Payments £123,847 12 3

His Royal Highness the DUKE of GLOUCESTER, on rising to move the adoption of the Report, thus addressed the President:—

“MY LORD,

“With your approbation, I rise to propose a resolution to this Meeting; and I trust, Gentlemen, that after the Report which has been read, the proposition I shall make will be received with your concurrence. It is truly gratifying to observe, that at every Anniversary the Report made to you is more and more favourable. When we look back to the period at which this Institution was first founded, and the difficulties it had to encounter, we perceive that it was like the seed cast into the earth; but now it is become a magnificent tree, which not only shelters our own country, but extends its branches over almost every part of the world. I know not which side of the picture most to admire, or which is most gratifying to contemplate. At home, wherever the Bible has been sent, wherever the Bible has been received; there, the crimes which have disgraced other parts of the country have been in a great measure prevented; and, in foreign countries, where Great Britain has ex-

tended, I will not say her conquests, but her possessions, she is sending her Bible as the only source of comfort in this world, and the only guide to happiness in a better. If we look at our Eastern empire, where our noble Chairman has acted so distinguished a part, in which he has been followed by others who move in the same direction, there also you are fulfilling the instructions of our Saviour. When I witness this respectable Meeting, when I reflect on the Report which has just been read, and when I consider how large a portion of Europe, which was once in a league against us, is now associated with us, and above all, when I consider the command of our Saviour, I am persuaded it will be unnecessary for me to urge you to perseverance. You will, I am satisfied, feel as I do, that the Report we have just heard should be known, should be printed, should be read.

The EARL of HARROWBY, on moving thanks to the President, said—

“Gentlemen, if the motion which has been put into my hands had required to be supported by any arguments or any exertions of mine. I should certainly have declined the task of proposing it to you; but I have the satisfaction of thinking, that it is a motion on which it is impossible that there can exist the slightest difference of opinion, and in which not only every person who hears me must be inclined to join with the utmost cordiality of heart, but, if my voice could be heard in every part of Britain, in every part of Europe, in every part of the world, it would be received with equal cordiality and concurrence. I feel, however, some discouragement in addressing you on this occasion; for, while I am aware of what is due to the person to whom we should return thanks, I feel on the other hand what is due to his feelings to whom it is my office to move such an acknowledgment: for did we not know before, (which certainly all of us did,) we should learn, from the Report we have just heard, to what an extent that name has gone—an extent to which probably the name of the proudest conqueror never reached; but with this distinction, (a distinction which must be felt by every

heart,) that, unlike the name of these conquerors, wherever the name of your President has been known, it must have been blessed. It is with a feeling of the most gratifying nature, that I find there is one subject on which all may concur; that there is one point on which we may all assemble, and unite with heart and hand, and that a point not chosen for the purpose of fixing a lever to subvert or destroy the world, but a point on which the centre of the gravity of that world must rest: a point round which all its discordant elements may range themselves in harmony and peace."

LORD ASHTOWN, on seconding the motion of the noble Earl, briefly remarked—

"I have the honour of seconding the motion proposed by the noble Earl; and it gives me sincere pleasure to second a motion of Thanks to the noble Chairman for his exertions, which are so well known, not only in this country but through the world. A cause supported by so much rank, learning, and piety, must succeed: but there is another and still stronger ground for my confidence in the ultimate success of this cause, which is, that it is the cause of God and of truth, and therefore the gates of hell shall not prevail against it."

The vote of thanks, and the remarks in support of it, drew from LORD TEIGNMOUTH the following animated and interesting address:—

"Whatever anticipations we may have formed, of the progress of the great cause in which we are engaged, we have hitherto had the satisfaction to find them realized; and the facts which have this day been laid before us, have added to the numerous proofs of the happy effects of that impulse which has been imparted to the Christian world by the British and Foreign Bible Society.

"Never has the benign spirit of our holy religion appeared with a brighter or a more attractive lustre, since the Apostolic times, than in the zeal and efforts displayed, during the last sixteen years, for disseminating the records of divine truth and knowledge. The benefit of these exertions has already extended to millions, and, when we contemplate the vast ma-

chinery now in action for the unlimited diffusion of the Holy Scriptures, the energy which impels its movements, and the accession of power which it is constantly receiving, we cannot but indulge the exhilarating hope, 'that the Angel, having the everlasting Gospel to preach to them that are upon the earth, has commenced his auspicious career. Even now, the light of divine revelation has dawned in the horizon of regions which it never before illuminated, and is again becoming visible in others in which it had suffered a disastrous eclipse.

"But, while relying on the prophetic word, we rejoice in the anticipation of a period, however remote, when this glorious light shall shine in all the fulness of meridian splendour, diffusing life and joy to the remotest corners of the earth, we have the satisfactory assurance, that we are discharging a Christian duty of paramount obligation, comprehending in its object the glory of God and the salvation of man. It is our endeavour to raise our fellow-creatures, from that state of moral degradation and spiritual darkness, resulting from ignorance of the word of God, in which such numbers of them are still unhappily placed, by leading them to the pure inexhaustible fountain of heavenly wisdom, from which they may derive light and knowledge to guide them through the intricacies of their mortal pilgrimage, and the hope of everlasting bliss in the life to come; and imbibe that spirit of love which gives animation and warmth to the charities which constitute the ties and happiness of all human relations: and our satisfaction is enhanced by the confidence, that it is an undertaking in unison with the gracious purposes of a merciful God, who wills 'that all men should come to the knowledge of the truth,' and who, on opening the springs of eternal felicity, proclaimed to the uttermost bounds of the earth—Let 'him that is athirst come, and whosoever will, let him take of the water of life freely.'

"This gracious invitation has been proclaimed to the world through the instrumentality of the Bible Institution; and the eagerness, delight, and gratitude with which it has been accepted by thousands, authorize the pleasing conviction, that the water of life has not

been distributed in vain. Indeed we have ample evidence to support this conviction. We have the testimony of those who have penetrated the abodes of sorrow, disease, and crime, into which the word of God had been introduced, perhaps for the first time, by this or a kindred society, that they had the happiness to find in them many witnesses to its cheering and consoling efficacy.

"We have satisfactory information of its influences in promoting extensive moral reformation. We have Catholic attestation, that in schools of that communion 'a new spiritual life, a sense of, and taste for, religion, an aspiration after higher heavenly objects, had been excited in many youthful minds,' by the perusal of the New Testament, and that impressions had been made on them, which justify the most pleasing hopes with respect to future generations. And what is said of the inhabitants of one country, may, it is presumed, be applied to those of others:—'Fruits of piety and good works, the genuine produce of the seed of the divine word, are seen to adorn the lives and conversation of thousands.'

"In these testimonies, the Members and Friends of the Bible Cause have ample remuneration for their exertions, as well as the most encouraging motives for perseverance in their work of benevolence. But I do not hesitate to say, in the pious and impressive language of a continental Bible Society—

"If among the thousands to whom the Bible is given, only one weary pilgrim of this earth should be refreshed—one sufferer relieved—one weak believer strengthened—one thoughtless sinner roused—one wanderer led back to the right way—one who has fallen raised up—one soul saved—who would not gladly co-operate in such a work, and cheerfully bestow his mite in its behalf?"

"Such are the feelings which have led to results of incalculable importance to the present welfare and eternal destinies of thousands: results, which with our fellow-labourers all over the world, we may contemplate with pure unmingled delight. They are, however, so far beyond the operation of any cause or

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agency merely human, that the glory of them from first to last must be ascribed to him alone, 'who is wonderful in counsel, and excellent in workings'—while it is our province to be grateful, to be humble, and to adore. By his special favour the Bible Institution has proved a blessing to mankind, and with the continuance of it, which it is our duty constantly and devoutly to implore, it will be hailed by future generations as one of the greatest blessings, next to that of divine Revelation itself, ever conferred on the human race.

"With this high estimate of the beneficial tendency and effects of our Institution, I cannot but connect that of the responsibility attached to the station which I have the honour to hold in it; and, under a deep state of humility suggested by this consideration, I return you my cordial thanks for the approbation which you have been pleased to express of my services.

"Permit me, before I conclude, to congratulate the Members of our Institution on the publication of the third Volume of its History. It has a merit which few Histories can claim, that of perfect authenticity: but in the presence of the Author, I shall not say more than to express my sincere satisfaction, that the British and Foreign Bible Society has found an historian qualified in all respects to do justice to its excellence."

On seconding a motion of thanks to the Vice-President, the Rev. Mr. HENRY, of Leith, observed—

"The object of this Meeting is above all praise. It involves at once the highest displays of the divine glory, and the individual, social, and immortal interests of our species. If the Bible is the only luminary which, as it passes through the moral firmament, diffuses life, and light, and joy—shedding a cheering radiance on the dark and chequered paths of life, and inspiring a hope full of immortality, the circulation of it must be the highest work of benevolence that charity ever devised. It is the charity of Heaven, and bears ample evidence of its celestial origin.

"One circumstance is too obvious to be overlooked in the history of your ope-

rations. While you, my Lord and Gentlemen, are multiplying copies of the Sacred Volume by thousands and tens of thousands—while you are making it speak in every language and dialect, thus restoring to the world all the advantages of the gift of tongues; and, while you are sending out this heavenly treasure to every nation, there is a general and growing desire, on their part, to accept your boon, and to profit by it. Great as your exertions are, they do not keep pace with this desire after the word of God. And to what, my Lord, shall we ascribe its remarkable and unprecedented prevalence? We must rank it among those effects produced by the arrangements of his holy providence, by which he paves the way for the accomplishment of his merciful designs. There is such an evident correspondence between this feeling and the exertions of your Society to meet it, that we cannot exclude the conviction, that this is God's work, and must prosper.

“Another circumstance equally obvious and encouraging, is, the harmony and zeal with which your operations have hitherto been conducted. Although your Society is composed of Christians of every name, its union is complete, and its harmony unbroken. This, my Lord, I regard as one of the brightest glories of its past history, and one of the surest pledges of its future success. If union is strength, your Society possesses this in the highest degree. It combines and brings into co-operation the talents, and zeal and prayers, of Christendom.

“But, my Lord, while we rejoice in this harmony, and found on it the most pleasing anticipations, let us not forget the principle to which it is to be attributed, and by which alone it can be preserved, namely, the circulation of the Bible *without note or comment*. This is the true secret of your Society's harmony: depart from it, and the seeds of discord are sown; adhere to it, and you preserve unbroken the Holy Alliance; you secure the united efforts of the whole Christian community.

“As this principle has raised your Institution to pre-eminent dignity, has invested it with peculiar excellence, and

has brought to its support Christians of every denomination, the inviolable preservation of it will secure the attainment of the object you have in view, will facilitate your march towards it, and will bring to your aid accessions of strength as you move onward in your glorious career.”

The Rev. Mr. WARD, who had lately returned from Serampore, and who had resided in India twenty-three years, then rose; and after a few introductory remarks, thus proceeded—

The inhabitants profess to worship 330 millions of deities; and some of these deities which are actually worshipped, are personifications of sins themselves. Idol worship is practised in every form, with all its most disgusting features; and cannot surely be contemplated by a Christian without producing shame, on reflecting that he is connected with creatures who are so debased.

The whole population of India has been supposed to be about 150 millions, and the population under the British sceptre about 66 millions; but I need not tell you, my Lord, that the government of Great Britain in India has been a vast blessing, and I can add, the gift of the Bible by Great Britain to that country has been the *greatest* blessing she has received under that government. Thus openings have been made for the communication of that good which Britain has it in her power to afford more than any other nation. From the exertions of the Head of the government in that country, and the general exertion of our countrymen, we may hope to witness an improvement in the situation of females in India. Their present degraded situation is a consideration that will go to the heart of every one here present. Scarcely any of them can read or write. In consequence of this state of ignorance, we see the female character there remarkable only for superstition and vice. We see mothers, especially in one tribe, murdering their female children; and I am sorry to inform this meeting, that all the efforts which have been made to suppress infanticide in that

country, have been attended with but little success. Some females there, actuated by superstition, submit to be burned alive on the funeral piles of their husbands. It has indeed been said, and I wish we had proofs that it had been said truly, that this custom is on the decline in India: I fear it is rather on the increase. In the year 1815, the number of females burned, or buried alive, under the Bengal presidency, amounted to between 4 and 500; in 1816 to between 6 and 700: and in 1817, 706 females suffered in this manner in that presidency. Now, my Lord, with these facts before us, need we any further proofs of the want of Christianity in India? With your Lordship's permission, I will now present these Translations of the Scriptures, in some of the vernacular languages of India. (*Here Mr. Ward presented Copies of the following Versions, prepared and printed at Serampore:*) 1. The Pushtoo; 2. the Mahratta; 3. the Bengalee; 4. the Punjabee; 5. the Telinga; 6. the Kunikuna; 7. the Sangskrit; 8. the Hindee; 9. the Chinese; 10. the Orissa.

"It would have given me great pleasure, my Lord, if I could have added the works of our fellow-labourers in this cause, and if I could have brought to your table some other proofs of Bible conquests in India. Your Lordship well knows the influence of caste on the minds of the natives; the difficulties from that and other causes have been so great, that it has been the opinion of many in this country, as well as in India, that it will be a vain attempt. But the Report just read gives such evidence that it is the work of God, that we cannot doubt but that in 20 more years, under the influence of the Bible Society and other Institutions, we shall all have reason to say, This is the finger of God, and the Bible is the power of God for their salvation. I could mention several facts of the good that has followed the circulation of the Scriptures in India; they have been the means of convincing many of the error of their ways, and turning their feet into the way of life; and not an inconsiderable number of persons, clasping this volume to their hearts, have said, with Simeon, 'Lord, now lettest thou thy servant depart in peace, for my eyes have seen thy salvation.'"

The Rev. Dr. CLARKE, having introduced to the Meeting two converted Cingalese, gave the following account of their visit to England, and of their conversion to the Christian Religion:—

"Some years ago, this Society granted a sum of money for the translation of the Scriptures into the Cingalese language. Some of the copies got into the temple of the worshippers of Budhu, and the two men now by me were of the number of those who read. They were astonished; they were affected; one fact struck them; that Jesus Christ, the author of that volume, had associated with himself persons who were fishermen. They were of the fishermen's caste at Ceylon; and it struck them, that, if the Author of this religion did associate with persons of that profession, and they became the means of spreading the knowledge of his Gospel through almost the whole world, perhaps it might please Him to use them who are fishermen also, to make known his Gospel to their countrymen. Your Lordship will see that it was extremely difficult for them to make known what they felt; one of them had been brought to the temple at five, and the other at six years old, and they had regularly proceeded through all the gradations till they became High Priests; but they thought, if they could come to this country, which was a place where the Christian religion was professed, they might become thoroughly acquainted with the divine word, and see the persons who had sent his blessing to them. They went to a man, celebrated for his deep learning, and asked him, if he had considered the Christian system? He said, The religion of Budhu is the moon, the religion of Jesus Christ is the sun. This affected them deeply; and hearing that Sir Alexander Johnson was about to return to England, on account of his lady's health, they requested permission to come with him. He hesitated, and put them off; but they were so deeply affected with what they had read, and their determination was so strong, that they left their temple, their friends, and their country, put off in a boat, came up with the ship, then under weigh, were, at their earnest request, taken on board, and arrived in England May 7, 1817. They

knew not a word of English, but were well acquainted with this New Testament, which they had compared with the doctrines they had preached to their people, and the doctrines of Budhu in general. I took them into my house, laboured with them with many prayers, and not a few tears. I had to encounter all the prejudices of their minds, and their subtle system of ethics; and I had to rejoice, and I am sure your Lordship and this assembly will rejoice with me, in seeing the light of heaven dawning upon their minds. They became desirous of receiving Christian baptism; but I wished to have further satisfaction. At length, I could not defer it longer; they received this ordinance according to the rites of the Church of England; and I trust this solemn season will never be forgotten by them. Since then, they have received the sacrament of the Lord's Supper. I have thus the honour of presenting to your Lordship, and this meeting, some of the fruits of the labours of the British and Foreign Bible Society. The Christian Society to which I belong, had the honour of their education; but we should never have had that honour, if your Lordship and this Society had not, by your grant, had that book printed; and I know not that there ever came to your table more glorious proofs of the success of your endeavours. They are here before you, saved from all their superstition, saved from the belief of their doctrine of transmigration; which, as your Lordship knows, has been the grand bar in their country to all that is good; and they are saved, I trust, to every verity of the Christian religion; and this will be a ground of your Lordship's exultation, that you have been the means of sending to them this light to lighten the Gentiles."

The BISHOP of GLOUCESTER, after some remarks in support of a vote of thanks to the Royal Dukes for the countenance they had given to the operations of the Society, proceeded as follows:—

"May I be permitted to dwell for a short time on the subject of the enemies of this cause, and on an occurrence which has excited the attention, not only of

every statesman, but of every Christian and every subject in the realm, to the perpetration of a crime which I will not mention. What has been the principle chiefly apparent in the leaders of this design? Hatred of the Bible, of its restraints and injunctions, wherever that hatred was avowed, or a complete perversion of its precepts, when they could not venture to avow a hatred of the Bible itself. I happen to know, from undoubted authority, that every one of these individuals had, previously to the commission of their crime, avowedly renounced his faith in the Scriptures. They found in those Scriptures an avowed opposition to their principles and practices; they would not renounce their principles and practices, and therefore they renounced the Bible. Such is the absolute marked contradiction between the Scriptures and crimes like theirs; it has been seen in a variety of circumstances during the past year, and I think can be denied by no one, that the testimony of the enemies of religion in their conduct has proved the truth of its doctrines, while they have been defended by every resister of faction, and every decided friend of the laws of his country. Well then, my Lord, may we, amidst whatever trials we may meet with, call to mind this reflection and be comforted. But, my Lord, there are grounds not only for negative but for positive praise to this Institution. Bible Associations have been found effectual means of converting a large community of several thousand persons, once murmuring and disaffected into a body of quiet, peaceable, industrious mechanics. Five years ago, we saw the extensive community alluded to, in a state of remarkable tumult and disorder, though they were in no greater distress than they were last year; but its streets were not now crowded with its idle and disaffected inhabitants, a Bible Association had been formed there; the time of trial came; the loom failed to produce more than a scanty subsistence, less and less every day; what was the consequence? Cheerful submission to the will of God, and a desire to labour in any way, and their walls and cottages echoed with these words, 'Be patient, be quiet, be obedient to your superiors, better times will come.' Such has been the result of

what, I believe, has been considered the most doubtful feature of our Society, a feature that must give pleasure to every heart that can understand and feel for the honour of his country. Surely then, my Lord, we have in this a demonstrated advantage of incalculable utility in our Society, an advantage which it is impossible fully to appreciate; and surely, from what we have seen and heard, we shall become tenfold more desirous of promoting that advantage in every city and in every town: and we shall now say, with tenfold warmth to this Society, Go on and prosper, go on and be the happy instrument in every country of uniting princes and people, and of binding them in no common bonds, but in the bonds of the Gospel; go on 'till the lion shall lie down with the lamb, and till the whole earth shall be filled with the glory of the Lord.' "

MR. WILBERFORCE moved the thanks of the Meeting to the executive Committee. He gave a view of the magnitude of their operations, and offered a tribute of gratitude for their unwearied efforts in the best of causes; and continued as follows:—

"One new consideration suggested itself to my mind at the time the Report was reading. The consideration I allude to, (and which has some feelings associated with it not altogether so gratifying) is the sort of support which the Society has received in foreign countries as well as our own. In foreign countries, from the nature of their government, the state of their society, the constitution of their country, and the habits of their minds, it would have been impossible for this Society to have made the progress it has done, had it not received the support of their princes and magistrates, and ecclesiastics: while in this country, we cannot but own, we have been more indebted to that powerful body, the middle class of our fellow-subjects, wherein dwell all that strength and energy which render it so valuable in the British constitution. In this I cannot but see the finger of God. Again, if we consider the time when this Society was founded, we shall find scarcely less reason for admiration and gratitude: when we look at its nature, it ap-

pears, at first view, astonishing, that it should have been left to us to form such a Society. But at the period when we became possessed of that vast empire in the east, by what means could its inhabitants have received the Word of God, but through some Christian power, which, while it had a desire to diffuse light and knowledge in that country, should be able, by the power of its arms, to add the influence of its character for wisdom and prudence; more especially as man had then become wise enough to know, that it was not by force that the subjects of our authority were to become enlightened, but by being taught to look up to their rulers with gratitude for the blessings they conferred. I am here alluding, my Lord, to different topics; but in every one of them we may see some proof of the goodness of God, and some pledge of his future favour. Another remark, suggested by the volumes before me and their able presenter, leads me to notice a further signal proof of the finger of God, and the goodness of providence; that at the time when this country became possessed of these vast oriental possessions, and the Bible Society was formed, at that time men were raised up who, though some of them had occupied obscure situations, were endowed with most extraordinary talents, and still more with a disposition to employ these talents in this great and good cause. At that time, I say, such men as Cary and Marshman and Ward were raised up, the last of whom was restrained by his modesty from mentioning what would have flashed conviction on all our minds, that these great and good men were not actuated by any unworthy or improper motives for their conduct; that, instead of laying by all which they earn for that period when their strength shall fail, they each of them give those 1500 pounds a year which they acquire by the labours of their press, and carry it to the temple to be consecrated to the service of God. This is vulgar commendation; but in this we have another proof, that the work itself, and the agents by whom it is accomplished, all bear the marks of the divine hand. I remember, some years ago, when I first heard of that dreadful practice of a particular tribe at Surat, who murder all their female infants, and keep

up their population by females from other tribes;—I remember the gratification I felt, when I heard that it was abolished. But this practice is in a measure revived: it is therefore the more necessary that these people should have the Bible, to teach them, ‘Thou shalt do no murder.’ If I wanted any additional argument, it must arise from this, that all the feelings of humanity and the force of example had not been sufficient to extirpate a practice so base, so unnatural, as this to which I have now alluded.

Mr. WILBERFORCE adverted at some length to the topic which had been introduced by the Bishop of Gloucester, and then concluded in the following manner:—

“In every part of the world, my Lord, we find some fresh triumphs continually presenting themselves to our notice. Our cause has triumphed over lust and cruelty in Otaheite, which had known us formerly only by the vices we had communicated, and the injuries they had received from us, but whom they now begin to know as their benefactors and their friends; they are beginning to feel the power and taste the sweetness as well as enjoy the comforts of Christianity. But, my Lord, I should never finish if I were to go from object to object, and notice every fresh occasion for triumph; and it is only a mind sober and chastened like your own, that is not liable to be intoxicated by such scenes as these; but we are reminded by the word of God that we are but labourers in his cause; the honour of the success is all his own; and it is our highest honour to be the instruments of diffusing the knowledge of his truth among mankind, as the only means of guiding them at length to his glory.”

Mr. WILBERFORCE’S motion was seconded by the Rev. Mr. GRIFFITH, who, among other remarks, offered the following:—

“I am one of those, my Lord, who are neither surprised nor discouraged by the late fruits of impiety and infidelity in this country. I see in these the manifestation of a principle which has long existed in the world, but which I have no doubt will cause this blessed book to be more highly esteemed than it has hitherto been. I

have no higher wish than that infidelity may ever be coupled with disloyalty and impiety. But, I correct myself, I think I have a still higher wish; and that is, that the friends of religion may put on righteousness as a garment, and judgment as a robe and a diadem, and shine forth as lights in the world, and form by these means the most striking contrast to the advocates of infidelity. In this case, instead of two such young men as have this day presented themselves before you, we shall see princes themselves glad to come forward on your platform and acknowledge the benefits they have received from this Society. My mind looks forward with exceeding delight to the fulfilment of the prophecy, and if I have any desire to remain a few years longer here, it is only that I may behold the truth of the power of religion going forth throughout all the world, and all the ends of the world seeing the salvation of our God.”

The Rev. Mr. MATHIAS, Secretary of the Hibernian Bible Society, communicated the following information respecting the Bible cause in Ireland:—

“My Lord,

“I shall not, at this late hour of the day, enter into minute details of the success of this cause in Ireland. I must however assure your Lordship and this meeting, that during the last year it has advanced with considerable rapidity; and while the pressure of the times has been severe upon us, our income has exceeded that of the former year by one thousand pounds, and the circulation of the Scriptures by ten thousand copies. Within the same period fourteen new societies have been formed, and others, inactive or fallen into disuse, have revived again. These various societies have been very active, not in the country merely, but in Dublin itself; and they have had great success, considering the opposition the cause has to encounter in that country. So far as the translation of the Scriptures in their own language has been attended to, it has been found that the people are every where anxious to receive them. I will mention one or two instances of this. One was that of a poor woman, who had always manifested great

shyness to hear the Scriptures, till they were sent into that neighbourhood in her own language. She heard them read by a person who possessed them : she heard with increasing interest, and was anxious to obtain a copy herself, that she might have it ready when any one happened to call at her house who could read it to her. Not content, however, with hearing the Scriptures read by others, she wished to be able to read them herself, and she actually went above a mile from her own home that she might be taught to read. Another instance was that of a poor woman, who had obtained a Testament by her subscription : she was visited by some ladies, who, seeing from the circumstances of her distress, that her means were very scanty, were anxious to know how she became possessed of it. " To tell you the truth, ladies," said she, " I saved my little subscription out of my fuel, and by it obtained the Holy Scriptures." I mention these as proofs of the salutary influence of the measure adopted by your Society, of printing the Scriptures in the Irish language and character. A noble lord, yesterday, alluded to this, in this place, and he did it from experience ; for in the quarter where he resides the benefit of the measure is particularly felt. A friend of mine has told me, that he has in that part seen groupes of the people assembled to read the Bible in their own language, who would not have listened to it in any other. We have in Ireland some desperate characters, called ribbon-men, who are unhappily frequently in a state of tumult and disorder. In some of those tumults lives have been lost, and some of the parties have paid the forfeit of their lives to the laws of their country. By chance shall I say ? No, by Divine Providence, one of the copies of the Irish Scriptures came into the hands of one connected with eight other ribbon-men. He was struck with it himself, and read it to his companions ; they became interested in it, and the happy effects were that they all renounced their attachment to ribbonism. I shall keep my stand on this ground, my Lord, though it has been gone over before me. Would you see the influence of infidelity, go to Cato-street. Would you see the influence of the Bible, look at the

eight ribbon-men. Here I might conclude, by proposing the motion, if I had not been entrusted with a Vote of Thanks to your Lordship and this Society, for your very necessary and very liberal grant of 10,000 New Testaments to the Hibernian Society "

R. GRANT, Esq. on moving a vote of thanks to Auxiliary Societies, Presbyters of Scotland, &c. adverted to a number of topics, and concluded with the following :

" I cannot help calling the attention of the meeting to a circumstance related by a worthy coadjutor of this Society, the Rev Mr. Jowett, who, in describing the result of a visit which he had made to the coasts of the Mediterranean, and particularly those of Egypt and Asia Minor, and in expressing the feelings which crowded upon his mind, observes, that the opportunities which Athens possesses for works of Christian philanthropy by the numbers of its visitors are very great, and that Athens is therefore a city with which the Bible Society ought to be associated. And now what must have been his feelings when in the last year a Bible Society in connexion with your Parent Society has been formed, is now in existence, and in actual operation ? I cannot describe the emotions with which I heard this remarkable circumstance. Having been excluded from Rome, you made your stand in what was in fact the capital of ancient Greece. That city may again entitle herself to the appellation of the eye of Greece. It was, as your Lordship knows the exertions of the inhabitants of that city which gave us the Fables of Homer ; and fame has immortalized the researches of those who first brought forth those immortal works, and gave them without gloss, note, or comment. But a higher boon is reserved for the same city : and it will now, we trust, give to the world, works coming from a higher hand, and far more interesting to the human race ; which inspire all the hope of man, and impart all the happiness of another world. It would be inconsiderate in me to enlarge, notwithstanding the kindness with which the meeting hears me : for one moment however I will allude to a suggestion of my honourable friend, that all the success of this Society is to be attri-

buted to that noble and sublime principle on which it proceeds. You have gained conquests unknown to former conquerors; but what have been your arms? they have been new indeed. You recollect when one of the ancient warriors sent his sword to one who returned it as not being invincible. "I sent you my sword," (said the warrior) "but not the arm which wielded it," but I mention this, because it really suggests a noble contrast: it is not the arm, but the sword with you: it is not the vigour of your thrust, but the excellence of your metal. I would not detract from your merits: your committee at home, and agents abroad are beyond the praise of man; but if your efforts had been directed in any other manner, and not to the distribution of the Scriptures, without note or comment, very different effects would have followed. Your power is nothing but the irresistible might of weakness; your courage nothing but patient continuance in well doing: your invasions, visits of mercy; your cry of battle, peace on earth, and good will towards men. Though I would thus cast an eye of retrospective gratitude on what has already been achieved, I am convinced that nothing will maintain these conquests but the same spirit by which they have been achieved. Much is still to be performed; and if in this country, in founding Bible Associations, tracks are discovered where the Scriptures are yet unknown, what must we think of those countries which, though within the line of demarcation of your scene, are still without the reach of your operations? Will you not then reflect how many are the hearts still pressed down with sorrow, for which the best resource is yet unknown? But these, my Lord, are sentiments so familiar to all, and have been so dwelt upon by former speakers, that I will not detain your Lordship and the audience by dwelling upon them."

The Rev. JOHN SCOTT, Secretary to the Hull Bible Society, on seconding a vote of thanks to the President for his conduct in the Chair, observed,

"I have consented to come forward on this occasion simply for the sake of supplying a blank in the Report of this

Society. There is a return from our Society for 1815, 1816, 1817, and 1818: but at present no sum is affixed to the name of Hull. I have, however, just received a letter from our Treasurer, which states, that he had just remitted to the Parent Institution the sum of £1445 10s. 11d.

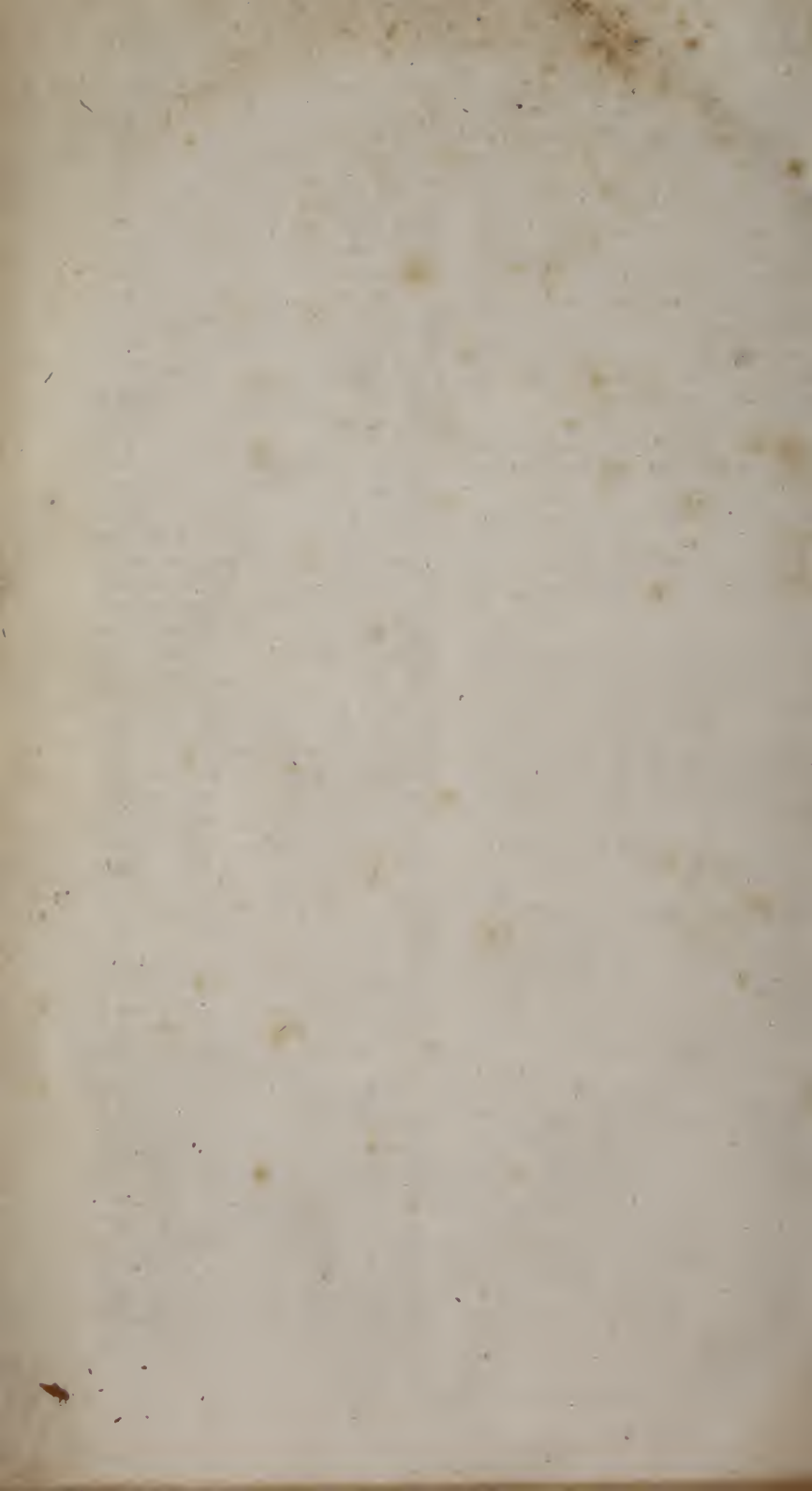
"I am sensible we are too late in communicating to the Society; but where we are upon the whole so substantially right, I trust we shall not be censured for being circumstantially wrong. The former were the days of our ignorance; we learnt better afterwards: we formed gentlemen's associations; they did great good, but we have since formed Ladies' Societies, which have produced in the whole this year nearly one thousand pounds.

"I have thought it worth my while to mention to this Meeting what has taken place at Hull, that if there are any persons here from country associations they might be encouraged to proceed.

After briefly adverting to the change which had taken place in the aspect of the metropolis, by the formation of Bible and other Religious Societies, Mr. SCOTT concluded as follows:—

"And here, my Lord, we cannot but remember that the time must come when the projectors and first supporters of this Institution must be going off the stage of life; and when they do, I trust the last words of the sweet Psalmist and powerful King of Israel will be the language of your Lordship, and of all connected with this Institution, Let the whole earth be filled, &c."

LORD TEIGNMOUTH, in return for the vote of thanks, observed, that, if he could judge of the feelings of the Assembly by what he himself felt, the proceedings of the day had been attended with unmixed pleasure. He then added—"The best return I can give for the honour you have done me, is to assure you, that I will continue to devote that remaining share of health and life, which it may please God to grant me, to the service of this Society."



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